for th[illegible] many [illegible] to w[illegible]hstande t[illegible] mortif[illegible]
[illegible] and do fele th[illegible] all thē selu[illegible] thyng[illegible]
in thē but Christe one[illegible] [illegible]ke vpo[illegible] any d[illegible]
humbly cōfesse them selues to be in th[illegible]
des of God, as the clape in the hādes
potter, & that Goddes councell shall [illegible]
vain, but his whole wil fulfilled. The[illegible]
the bond mē of god, & fre mē of Jesu [illegible]

m.ix.
Esai.xlvi.

As for the other that will be so fre f[illegible]
God and al his ordinaunces, that they
chuse & leaue what they lust: are most b[illegible]
euē in those thynges wherin they think
selues moste fre. For euen the verye wo[illegible]
that they speake, are by the testimonie o[illegible]
scripture bond to the decreed purpose of
so that thoughe they thynke in theyr he[illegible]
to speake one thinge, yet do they euē of f[illegible]
speake oft tymes the cleane contrary.

Sapient.vii.

I conclude therfore, that the wyll of [illegible]
is bonde and not fre. And if anye finde th[illegible]
selues greued withall: I desyre the sam[illegible]
wryte me the cause of theyr griefe, and [illegible]
truste (by Gods healpe) I shall be a-
ble to satisfy thē therin. If not, I
shal with al redines be glad
to embrace such Godlie
knowledge as God
shall opē to me by them as by his
instrumēts appointed thertu.

FINIS.

for th[illegible] many [illegible] to w[illegible]hstande t[illegible] mortif[illegible]
[illegible] and do fele th[illegible] all thē selu[illegible] thyng[illegible]
in thē but Christe one[illegible] [illegible]ke vpo[illegible] any d[illegible]
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shall opē to me by them as by his
instrumēts appointed thertu.

FINIS.

AN EPISTLE TOVV-CHINGE THE PERSECV-TION OF CATHOLICKES IN ENGLANDE.

To his verie louinge frinde. M. Gerarde at Bononie in Italie.

I Haue receaued diuers and ſun-drye your lettres (my deare frinde) and all to lyke effecte and purpoſe. For you requyre moſt erneſtlie at my handes, that I ſhoulde ſignifie to you the certaintie of our Engliſhe perſecution vppon Catholickes, wherof you ſaye there is a greate brute with you, but yet dyuerſlye reported, and of no conſtant creditt. Marye, to me you thinke it an eaſie matter, to write the verye trewth and the certaintie of thinges: for that I lye neere to the place where they are donne, and may learne dailye bothe by lettres and reports of ſuche as come thence, how they paſſe. The which thinge albeit I ſhoulde graunte, (for in deed I lye neere and doe at-

tende with ſome diligence, bothe what is writen, or reported from thence:) yet whether I may put downe the ſame in writinge, and imparte it to our frindes there, moſt deſyrous of the ſame (as you ſaye) eſpeciallie withe the intēt it ſhould be made publique: I can hardlye reſolue my ſelfe. For you are not ignorant what a perylous point it is, to complayne of iniuries receaued from the mightie, whoſe faſhiō is, not to ꝑmitt free the wailinges of the afflicted, but rather to take reuenge of the very complaintes which are made of their doinges.

VVherfore leſte I ſhoulde hurte them whome I vviſhe beſt vnto, and by recountinge their calamities, encreaſe the ſame, which I would rather eaſe if I coulde, though it were with the daunger of myne owne lyfe: I reſt verie doutfull, not knowinge well what were beſt to determine. And yet, to ſay the trevvthe, I muſt confeſſe, that I finde inclination in my ſelfe to the ſatiſfyinge of your demaunde, both for that the thinge ſemethe iuſt, which you aſke, and alſo the reaſons by you alleaged, ſufficient to defend it from all cauill of the enemye. For thus you reaſon:

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vvhat? is it not lawfull to committ to priuate lettres that which is openlye and publiquelye donne? and if they wold make this a fault: yet is it onlye your fault, not to be layed vppon the poore men alreadye in affliction: puniſhable vppon you, and not vppon them.

VVhich reaſon of yours beinge taken in deed from the verye ſenſe of nature her ſelfe, encourageth me much to ſatisfie your demaunde, ſeinge that the wiſedome of our aduerſaries ought to yelde vs this hope, (for they are not vnwiſe accordinge to fleſhe & blood) that they will not attribute other mens offences, (if it be an offence) to ſuche as are innocent of the ſame, albeit trewly my endeuour ſhalbe ſo to write eche thige as (by their owne iudgements) I may not offende. For I will ſpeake nothinge odiouſlye, nothinge bitterlye, but I will declare what hath bene donne: & yf the rigour of the matter dryue me at anye time into complaint: it ſhalbe without the reproche of any man.

For I deeme it not the parte of Catholikes to recompence iniurie with iniurye, or to requyte iniuſtice with acer- The parte of Catholiques.

bitie of ſpeche. For that we haue a merciſull and mightie lorde to whoſe onlye arbitrement all iniuries, are to be referred:

1. Pet. 5. Rom. 22. *he hath care of vs,* (as the ſcripture ſaith,) *to him let vs leaue reuenge. He him ſelff vvill*

Pſal. 42. *repaye: he vvill diſcerne our cauſe: he vvill de-*

Pſal. 74. *liuer vs from the vnholye nation, frō the vniuſt & guyleſull man:* he, when time ſhalbe, *vvill ſit in iudgemēt vppon* [our] *iuſtice it ſelfe,* & how muche more vppō the vniuſt pſecutions, moleſtatiōs, & vexatiōs of his ſeruaūtes.

In the meane ſpace if we be afflicted, if we be trodden downe, if we ſuffer the ſpoyle of our worldlye goodes, if we be ſubiect to reproches, if we be preſſed with priſons, if we be tyed with chaines, if we pyne awaie with hunger, colde, and want of neceſſaries, if we be whipped and burned in the eares as roags, if we be drawen hanged and quartered alyue, if we be conſumed with diuers kindes of deathes. (for all thes thinges Catholiques in England do ſuſtaine:) and if, (which is a matter yet of more greefe,) we ſuſtaine thes thinges in the middeſt of our brethren, in ſight and hearinge of other Catholiques rownde about vs, they lookinge on, and takinge litle compaſſion of our

caſe, nor helpinge vs with their worde, when as perhaps they may: yet muſt not we be diſcouraged, nor forſake the holſome anchor of patience. *For vve are not* (as the ſcirpture ſaith) *better then our fathers vvhich vvere hevved in peeces, racked, vvhipped, and impriſoned.* And the Apoſtle addeth one thinge which I wolde haue you to marcke: *and thes men* (ſaieth he) *receaued no redemption:* (that is, no eaſe of their afflictions in this lyffe) *to the end they might finde a better reſurrection.* VVe beinge Scholers are not aboue our maiſter, *vvhoe doinge no iniuſtice in the vvorlde, yet vvas reputed amongeſt the vvicked*, and ſuffered muche more crueltie for our ſakes, and yet did not he open his mouthe as the ſcripture ſaithe before his perſecuters.

4 Re. 19. Heb. 11. Luc. 6. 1. Pet. 2. Eſa. 53. Luc. 22. Eſa. 53.

Let vs then retaine ſtill this auncięt poſſeſſion of holye ſufferance, commended vnto vs by our ſaueour and conſerued by our forefathers. Let vs leaue vnto our aduerſaries, that diſloyall kinde of reuenge, wherby they are woont to reſiſt magiſtrates to ſturre vp ſedition, and wherby in thes our dayes they haue deſtroied partlye by violence and partlye by ſecret fraude, ſo manye noble men,

The propertie of heretikes.

Rom. 9. Ep. Iud.

valeant capitaines, Holye prieſtes, ſtronge cities, and moſt noble and renowmed
Hier.17. common wealthes and ſtates. Let them
1. Cor. 3. vſe the arme of mā, let them truſt in their craft and ſubtiltie of witt, let them feede
Eph.4. of wickednes as muche as they liſt, *our hope*
Pſal. 61. *is in god our lorde, vvhoe vvill ſaue them that*
16.113. *hope in him: all our healpe is in the name of our lorde, vvho made heauen and earth, and forget-*
Pſal.45. *teth not our pouertie and tribulation.* It maie pleaſe his diuyne maieſtie, perhaps, to deliuer vs ouer to be chaſtened for our ſyn-
Pſal. 98: nes, *for that the kinges honour louethe iudgmēt.* But certes he will not caſt vs awaie, if we repent our ſynnes, and returne vnto hym,
Pſal. 49. *for that he is mercifull, and full of mercie, and*
77. 140. *there is no nomber of his mercyfull doynges.*
144. VVhat could be ſpokem by him more expreſſelye than this?

Pſa.88. *If his children forſake my lavv (ſaieth he of Dauid) & ſhall not vvalke in my iudgemen-ts: if they ſhall prophane my iuſtice, and ſhall not keepe my commaundementes:*
I vvill viſit vvith the rodd their iniquities, and their ſinnes vvith vvhippes:
But yet I vvill not take my mercye from them, nether vvill I hurt them in my trevvth,
I vvill not prophane my teſtamēt, nor make fru-

ſtrate

ſtrate the vvordes, vvhich haue paſſed from my ovvne lyppes.

I haue once ſvvorne in my holye, I vvill not lye, to Dauid, his ſeede ſhall remayne for euer and euer.

This is the promiſſe, this is the firme proteſtation of god, to the ſeede of Dauid, that is, to the Catholique churche of Chriſt, towchinge her euerlaſtinge continuance, made by an othe, confirmed by his bloode, and eſtabliſſhed by the experience of manye ages. VVherefore we muſt not diſpaire but confidentlie endure, *for vvhoe ſo euer indureth our lorde, ſhall neuer be confounded. And if he do ſtaie ſome vvhat longe, yet let vs expect him, for that cõminge he vvill come, & vvill not forſlovve it.* Pſal. 24. Abac. 2.

To this tollerãce of aduerſitie, when we in this our baniſhement for religion, doe often cohort one an other for our comfort: there is nothinge which we can propoſe more forcible, ether for our cõſolatiõ or imitatiõ, thẽ the ſufferinges of our deare bethren in England, ſo muche more greeuous and ſharper then ours, by how muche the woundes doe more afflict, which are felt in a mans owne bodie, then thoſe whiche are made vppon

externall temporalties. I meane that we whoe flyinge the handes of our perſecutours, doe leade a baniſſhed life in ſtrãge countries, albeit we are beſett with manie incommodities, thorough lacke of our countrie and domeſticall frindes, and by the loſſe of our goodes and poſſeſſions at home: yet we enioie the libertie of theſe two thinges, which of all other are of moſt importance, that is both of bodie and ſowle, neither of which is permitted vnto our Catholiques at home.

For firſt beſides the taxes and aggrauations, which are laide vppon their temporall commodities, theire very bodies are ſubiect to a thowſande vexations, both of bondes, impriſonment, and alſo of tormentes. But to theire ſowls there is nothinge left free or at libertie, not their religion not their internall feelinge or opinion of God & their conſciẽce, for thow muſt ſay as other men ſay, doe as they ſweare, yf thow lyue there albeit thow thinke the playne contrarie in thy conſcience.

VVhich ſeruitude, and illiberall preſſure and forcement of mynde, eſpecial-

ye in matters pertayninge to God, beinge the greateſt and moſt greeuous affliction, that may be exercyſed vppon man, maketh our ſtate and conditiō, (albeit in other thinges very harde) to ſeeme much more tollerable than that of our brethrē at home. For whoe would not eſteeme it more greeuous than all other incommodities, yea than death it ſelfe, to be wrested in conſcience, to be forbidden all exerciſe of religion, to be enforced to ſweare & make profeſſion of new ſtraunge opinions, which his hart doth reiect, deteſt, and abhorr: and yf by chance he ſhould be taken ſeruinge god accordinge to his owne manner, and the manner of his fathers and aunceſtours, & of the moſt parte of Chriſtianitie beſides, (albeit it were alone, albeit it were preuilye, and in moſt ſecrete wiſe:) yet to be plucked owt, as an offender of the ſupreme maieſtie of the prince, as an enymie of the cōmon wealthe, as a wicked and flagitious caitife, vnworthie of life, or the companye of mē? And that thes thinges doe ſo how paſſe in Englande (M. Gerard) it ſhall euidentlie appeare, by the narration followinge.

The lavves of England againſt Catholiques.

And firſt of all that the matter may the better be vnderſtoode, and you the eaſier coniect of the trueth of that I ſaye it ſemeth to me no euill methode, to lay downe firſt, the publique lawes which England (borne, & inſtructed by Catholiques, in Chriſtianitie,) hath now for their Chriſtian faithe, ſet furthe againſte Catholiques. For by thes lawes may be eaſelye cõceaued what Catholiques are ſubiect vnto, in reſpect of the power, malice & iniquitie of priuate aduerſaries when they liſt, ſeinge that publique lawes do yelde ſo muche authoritie, to euerye man almoſte, that woold ſeeke a cauill or ſclaunder againſt them.

Tvvo kindes of lavves.

To beginne therfore with thes lawes, it is firſt to be knowen that there are two kinde of lawes at dyuers times ſet furth in diſſauoure and puniſhemẽt of the Catholique religion. The one which concerneth monye, poſſeſſions, and other goodes bothe of fortune & bodye, which I thinke maie be called penall or monye lawes. The other which maie rather be called bloodie or capitall lawes, for that they inflicte deathe vnto the offenders. And to this diuiſion of lawes will I applye my

peeche folowinge.

Amongeſt the penall lawes I will ut that as firſt, which was made amon- eſt the laſt, for the puniſhement of thoſe hiche for conſcience ſake refuſe to co- ne to the proteſtants churches. For this oynt the aduerſarie vrgeth greatlie, that all beyt the Catholiques be of an other eligion, thoughe they deteſt Caluiniſme n their harts, thoughe they abhorr all prayers and cõuenticles of the miniſters, nd accompt their ſeruice for moſt wic- ed & blaſphemouſe:) yet muſt they co- me to yt, they muſt aſſiſt and ſhewe them elues preſent, albeyt with a repynyng nd reſiſtinge conſcience. And becauſe ſome do refuſe to ſynn in ſuch horrible wyſe againſt god, and their owne conſcié- ces: therfore this lawe was made againſt theſe ſcrupulouſe men for ſoothe: that who ſo euer ſhould refuſe to come to the proteſtants churche, to heare diuine ſer- uice (as they call yt) yf he be aboue the age of ſixtene yeres: ſhall forfeyte twē- tye powndes Engliſhe euerye monethe: and he which can not paye, to lye in pry- ſõ vntill he be of better habilitie to paye. The reſt of thoſe lawes folowe here in

Penall lawes.

Recuſants.

1. For refuſing to go to churches of proteſtants.

order.

VVho ſo euer ſhall be conuicted to haue hearde maſſe, though it were ſecretlye, ſhall ſuffer impriſonement, the ſpace of one whole yere, and ſo longe after, vntil he paye a hundrede marke.

2. For hearinge or ſayeing maſſe.

But as for the prieſt which celebrateth maſſe, he ſhall neuer be lett owte of priſon till he haue payde two hundred marks. And that ſomme of money muſt be payd ſo oft as any offendeth herein.

3. For abiuration of religion.

VVhat ſoeuer Eccleſiaſticall perſone ſhall not make publike deteſtation of the romane Religion, and openlie abiure the authoritie and iuriſdiction of the byſhopp of Rome: ſhall forfaite all his benefices and all his dignities eccleſiaſticall what ſoeuer.

4. For othes in the vniuerſities.

No Scholer or ſtudent maye haue any place with in the Colleiges of the vniuerſities, or be preferred to any degree of Learning, excecpt ſuch as at his fyrſt entry in to the Colleige, and at the taking of euerye degree, doth by ſolemne othe, denie the byſhopp of Romes authoritie, in all cauſes Eccleſiaſticall.

5. For othes of officers.

None may haue anv publique Office, or other miniſterie, in the common wel-

the, except he fyrſt ſolemlye publiſhe, the ſelf ſame abiuration of the byſhopp of Rome.

No warde comynge to full age may enter in to his inheritaunce, or enioye any cõmodities thereof, except he fyrſt take the ſame othe. 6. For othes of vvardes.

VVho ſo euer vnder degree of a Baron, ſhall be called (as oftentimes it happeth) to be one of the parliamẽt (in which courte voices were wont to be moſt free) muſt neuer the leſſe haue no voice there, yf he will not take the ſayde common othe againſt the Pope. 7. For othes of perleyament men.

VVhat perſone ſo euer (vnder degree of a baron) to whome this othe hath bene twyſe miniſtered, doeth the ſecond time refuſe the ſame, ſhall forfait all his goods and poſſeſſions, & be condemned to perpetuall pryſon. 8. For recuſants.

VVho ſo euer denieth the quene to be ſupreme heade of the Churche of England, in cauſes Eccleſiaſticall, ſhall ſuſtein the ſame Penaltie of loſſe of all his goodes, and of perpetuall impryſonment. 9. For denienge of the quenes ſupremacie.

VVho ſo euer receiueth or kepeth any Agnus dei Roſaries, halowed graines, medalls, or anie other thnig which is ha- 10. For receiuers of halovved thinges:

lowed by the Pope and broght into England, ſhall endure the ſame punifhement of loſſe of all his goods and of perpetuall impryſonment.

11 For keping Catholique ſcholemaſters.

Yf any kepe a Scholemaſter in hys howſe, to teache hys owne childeren or others, which dothe not haunt the churche of proteſtants, or is not by one of their byſhopps alowed: he ſhall for that cauſe forfeit ten pounds for euerie month, vntill he haue remoued him.

12. For cõcealers of reconciled Catholiques.

Yf anie do knowe one, whiche hathe reconciled another, to the vnitie and cõmunion of the churche of Rome, and yf he doe by any waye or meane ayde, eyther the reconciler or the reconciled, or do conceale thone or thother, in ſuche wiſe as he doe not diſcouer them bothe, to ſome publique magiſtrate, with in the ſpace of twentye dayes, then next folowenige: he ſhall forfait all his goods, aſwell mouable as vnmouable, and all his poſſeſſions whiles he lyueth: and his bodie ſhall remaine to be diſpoſed, as pleaſeth the queene.

13 For cõcealing procurers.

VVho ſo euer dothe know any perſone, to haue procured an other, to be reconciled to the faith and religion of Rome,

me, thowghe he hym ſelfe be no reconciler, nor is reconciled, yet, yf ſuche a one doe by any way or meane releue or ſaccoure the ſayd procurer, or yf he doe conceall, or not diſcouer the ſame procurer to ſome magiſtrate (as is aboue ſayde:) ſhall incurr the ſame puny ſhement.

14. For cõcealing of counſelers

VVho ſo euer dothe know any perſone to haue counſeled an other to be recõciled to the Romaine Religion, thowgh he hym ſelf dyd not procure it at all: yet yf he any way ayde ſuch a counſayler, or cõceale or not diſcouer hym (as is before ſayd:) he ſhall haue the ſame puniſhmẽt.

15. For concealing ſuch as obey the pope.

Yf one know any to haue perſuaded, procured, or counſeled an other to obeye the byſhopp of Rome, in cauſes Eccleſiaſticall, and yet dothe ayde hym, cõceale or not bewraye hym (as is aboue ſayde:) ſhall endure the ſame payne and puniſhement.

16. For cõcealing of promiſed obedientiaries.

VVho ſo euer knoweth any, which hathe ſuffered hym ſelf to be perſuaded to obey the byſhopp of Rome, in cauſes Eccleſiaſticall, or which hathe promiſed, ani obediẽce to him for the time to come, and yet dothe any way ayde, or conceale ſuche a one, or doeth not diſcouer hym

within twentie dayes (as is aforesayde) he shall suffer the same penaltie of losse of all his goods and possessions, and of imprisonment.

17. For concealing absoluors.

He which knoweth anye priest, to haue absolued an other, and yet doeth ayde or conceale hym, or doeth not geue knowleige of hym, in sufficient tyme (as is aforesayd): shall be condemned in the same penaltye.

18. For concealing such as haue authoritie to absolue.

Yf any know a priest to haue authoritie to absolue (albeit the priest exercyse not the same, nor absolue any) yf he eyther helpe or conceale hym, or do not discouer hym, (as is aforesayd) he shall abyde the same payne.

19. For concealing pretented absoluers.

VVho so euer knoweth any to pretēd to haue authoritie to absoluet (though in dede he haue none) and yet doeth ayde or conceale hym, or not discouer hym, (as is aforesayd) he shall suffer the same punishement.

20. For concealing the absolued.

Yf any knowe one to be absolued, were he willyngly absolued vppon his owne sute, or wittingly dyd but suffer hym selfe to be absolued, (thoughe he neuer desired it): yet yf he any waye succoure, or conceale hym, or do not geue

notice of hym, (as is aforesayde) he shall haue the same punishement.

21. For concealing dissuaders, of caluinisme.

VVho so euer knoweth anie to haue dissuaded an other frō the religiō nowe publiklie vsed in Englād, of intēt, to draw hym to the obedience of the bysopp, and religion of Rome: or knoweth any to haue bene a procurer, mouer or counseler, to such dissuadyng of any other: and doeth by any way or meane helpe, conceale, or not discouer hym to a magistrate withein the space of twentie dayes, (as is a foresayd): he shall endure the same penalties, punishements and paynes, so often now remembred, vvhiche is asmuche to saye in effect, as he shall lose all the ioyes, comforthes, & commodities which this mortall life can velde to mā.

And thus muche (for so farr as I now doe remēber) towching the penall lawes. By these onelye (though ther were no capitall lawes,) a man may easilye coniecture, in how hard termes, the Catholiques now in Englande doe stande, against whome, so many dredefull and moste perilous lawes are layed, lyke snares for their destructiō. who can haue a quiet mynde, whan he is withoute securitie to enioye

but one houre the verye neceſſaries, wher with he ſhowld lyue, beinge on euerie ſyde hedged and liſted yn with ſo many menaſing lawes, the dawngers whereof he is not able to eſchewe, except he wold be come impiouſe? how great a ſwaye doe cauills beare among theſe Lawes? how great force hath malice here? how muche oportunitie is geuen to iniquitye? Behold I praye you. Yf any perſone do eyther ayd or cõceale the reconciler, or the reconciled, the abſoluer or the abſolued, the procurer, counceler diſſuader, or ſuche like: he is guiltie (ſaith the law) of an haynouſe crime, & worthie to be puniſhed, with loſſe of al his goods, yea and of his libertie allſo. Let the matter it ſelſe paſſe: conſider but onelye how wyde open to all iniuſtice the Catholiques do lye by meanes of thes lawes, yf one by chaunce or vnwittingly ſhould receaue in to his houſe, ſome of the a foreſayd perſones, and a quareling felow wold accuſe hym, that he dyd yt wittinglie: how cowld he be hable in this caſe to defend him ſelſe, or what ſupportatiõ might he finde for his owne innocẽcye? If one wold diſſuade a man from the hereſie

of Caluin and neuer ſpeake word at all of the by ſhopp of Rome: howe ſhall it appeare that he is not guiltie of treaſon? I meane, how ſhall he be able to bring in euidence, that he dyd not diſſuade with this intent, that the other ſhould reiect the phãtaſies of Caluin, and ſubmitt hym ſelfe to the biſſhopp & churche of Rome? Yes (yow will ſay) the perill may be eaſilie auoyded, if this felow ſhowlde plainlye moue one to the religion of puritanes, Anabaptiſts, Arians, or yet of Atheiſts: In verie trueth I beleue it well: And ſurelie yt is not vnproblable that this ſame clauſe was ſo ſmothelye couched to the reſt by the penner of the lawe, in fauoure and maintenance of theſe and ſuche like hereſies. Oh how miſerable is the condicion of theſe owre dayes?

By the 21. Lavv before mencioned.

Eche hereſie is more ſafely defended in Englãd, than the Catholique faithe.

And thus muche touching cauillation and ſurmiſe. Novv as to the vnequalitie of theſe lavves, what ſhould a man ſay thereof, ſyth therbye at this daye in England the father is bownde to accuſe hys ſonne, the huſband hys wyfe, the brother his brother, the penitent his ghoſtlie father, the ſeruant hys maſter, as yf it were for a myſcheeuouſe crime? And wherfore

The vnequalitie of the lavves aganiſt Catholiques.

I praye yow forsoothe for the Catholique religion, vnder which we were borne, with which we were brought vpp, and instructed, and the verie same, whiche all other princes doe embrace and defende. The like to this withoute doubt, no age past hath tasted, no memorie of oure forefathers hathe heard, no antiquitie of former worldes hathe sene. These are the braynsick phantasies onlie of oure dayes, the variable innouacions of particular places, the flexible willfullnesse of mans mynde, the moste vaine cogitatiõs of flesshe and bloode, whereby men doe attempt to exchaunge the vnmutable truthe of Christ for their owne phantasies to serue their owne turnes in respect of their owne commodities.

The capitall lawes against the Catholiques of England.

But let vs yet see mo of these seuere lawes, & that ys, the capitall lawes, whiche before, I haue called bloodye lawes, in this respect, for that they lye in wayte of bloode, and doe assaile, the verie lyfe of man. And in these lawes, first of all, there is one thing not vnmete to be noted, that all thes lawes, doe concern religiõ onlye, and yet neuer the lesse they doe inferr not only the payne of deathe, but suche a

payne,as ys prouided for offenſes,committed againſt her maieſties perſone,whiche of all other is a moſt greuouſe & moſte odiouſe payne,as due for the moſt flagitiouſe crime,and that ys treaſon or rebellion. And this courſe oure aduerſaries doe take of ſpeciall purpoſe, that the deathe of Catholiques,ſhoulde not ſeeme to be a martyrdome,but rather might be conueyed throughe the eares of the ignorãt people,vnder the infamouſe blott of an haynouſe crime: and to the intent allſo that the prince might more eaſilie be perſuaded,the Catholique religion to ſtand ſtyfflie bent againſt her roiall ſcepter,and daungerous to the ſecuritie of her regiment. Now when this foundacion was ones laied, yt was no hard matter for thẽ, to procure what lawes they luſted againſt Catholiques: Albeit in verye dede,ſhe of her owne diſpoſition, abhorreth ſuche violence, and effuſion of mans bloode. But nowe I come to the lawes,& thus the firſt beginneth.

VVho ſo euer ſhall ſaye,write,affirme, or by any maner of ciphar ſhall vtter, or yet being demaunded,ſnall confeſſe, that the byſhopp of Rome is heade of the

11. For admitting. diſſuaſion.

churche of England, or hathe there anie Iuriſdiction in cauſes eccleſiaſticall: ſhall be reputed and taken for a traitor, and ſhall endure ſuch paines of deathe, forfaitures & penalties, as are prouided in caſes of high treaſō, cōmitted againſt the ſtate.

2. For appellants to Rome.

He which for any cauſe doth hereafter appeale to the Byſſopp of Rome, and obtein from hym bulls or other inſtrumēts, and bring the ſame in to England: ſhall endure the puniſhement of highe treaſon.

3. For bringers in of halowed thinges.

Yf any perſone do hereafter bringe in to Englande any Agnus Dei, (as they call thē) roſaries, hallowed grains, medalles, crucifixes, or any other thinge halowed of the Byſhopp of Rome: ſhall be reputed demed and taken for a traitor.

4. For recuſants of the othe.

VVhat perſone ſo euer beinge vnder the degree of a baron, to whome the othe or abiuration againſt the popes authoritie, and in the behalfe of the Quenes ſupreme powre ī cauſes eccleſiſticall ſhall be thryſe tendred, doe at the third tyme refuſe to ſweare: ſhall ſuffer the paines ordeined for highe treaſon.

5. For ſaying the quene is an heretique or ſciſmatique.

VVo ſo euer by anie waie or meane doethe from henſefourthe ſay, write, ſignifie, or beinge demaunded, doeth cō-

feſſe

feſſe, that the quene is an heretique, or a Shiſmatique: ſhall be ſubiect to the ſame pains for high treaſon.

If anie doe hereafter reconcile an other to the vnitie & communion of the ſea of Rome: he ſhall ſuffer the ſame paines & puniſhemēts prouided for treaſon. 6. For recōcilers.

VVho ſo euer ſhal wittinglie and willinglie be reconciled, to the ſame vnitie and communion: ſhall endure the ſame puniſhement. 7. For the reconciled

VVho ſo euer doeth hereafter procure any perſone to be reconciled to the ſame vnitie and communion: ſhall be cōdemned to the ſame puniſhement. 8 For procurers of reconciliation.

VVhat perſone ſo euer doethe from henſeforthe but onelie geue aduiſe or counſaille to anie to be reconciled to the ſame vnitie and communion, thoughe he doe not procure the ſame: ſhall neuer the leſſe haue the ſame puniſhement. 9. For counſailers of reconciliation.

If anie perſone doe hereafter perſuade an other to obeye the byſhopp of Rome in cauſes eccleſiaſticall: he ſhalbe condemned of the ſame crime of highe treaſon. 10. For perſuaders of obedience to the pope.

If anie ſuffer hym ſelfe to be perſuaded to ſuche obedience: he ſhall be de- 11. For admitting perſuaſiō

med guiltie of the ſame crime of highe treaſon.

12. For procurers and counſailers of ſuch perſuaſion.

If anie doe procure ſuche perſuaſion tobe vſed with an other, or geue counſaill thereunto: he ſhall ſuffer the ſame payne of highe treaſon.

13. For promiſers of obediens.

If anie do promiſe to vſe in time to come, anie ſuche obedience to the ſea of Rome in cauſes eccleſiaſticall: he ſhall endure the penalties prouided for highe treaſon.

14 For abſoluers.

If a pryeſte doe abſolue anie of the quenes ſubiects: yt ſhall be Iudged to be highe treaſon.

15. For ſuche as haue authoritie to abſolue.

If anie haue authoritie to abſolue in England, thowghe he neuer doe in dede abſolue anie: yet ſhall he neuertheleſſe be demed and taken for a traitor.

16. For pretenders of authoritie.

If anie doe make a pretenſe or ſhowe that he hathe ſuche authoritie to abſolue, though in truthe he haue none: yet ſhall he be reputed as a traitor.

17. Admitters of abſolution.

If anie perſone wittinglie be abſolued of an other, be yt that he eyther made ſute for the ſame abſolution, or withoute making anie ſute for it, ſuffred hym ſelfe to be abſolued: he ſhall be puniſhed as a traitor,

Yf anie do procure abſolution for another, he ſhall haue the ſame puniſhement. 18. procurers of abſolution.

Yf any perſone doe aduiſe or counſell another to be abſolued, thoughe he do not procure yt to be done: yet ſhall he therfore ſuffer as a traitor. 19. Counſailers of abſolution

Yf anie doe eyther procure or counſell an other generallye to be an abſoluer, all be yt that he doe not moue hym to abſolue any ſpeciall perſone: yet he ſhall neuer the leſſe incurr the ſame puniſhement. 20. Procurers or counſelers to abſolue.

Yf anye doe hereafter dehorte or diſſuade an other frome the religion now publiklye vſed & profeſſed in Englād, or doe procure any ſuch diſſuaſion, of intent that the perſone whiche is to be diſſuaded may be drawne to the obedience and religion of the ſea of Rome: he ſhall be reputed demed and iudged guiltie of highe treaſon: and ſhall endure the ſame puniſhemēt, whiche is dewe for that crime. And that puniſhement is ſuche as foloweth. 21. Diſſvvaders of calvins religion.

The paine of Catholiques condemned as traitors for religiō

Firſt, that the perſone condemned, and drawne a lōge byland to the place of execution, be (for his greater torment,)

halfe ſtrangled with an haulter: then is he to be lett doune, that whyles he is cõminge to hym ſelfe, his priuie members may be cutt of and brent in the fyre before his face: by and by his bellye is to be vpripe with a knyfe, his gutts haled owte, and whiles he lyeth yet pantinge and ſtruglinge: his hart, lungs, liuer, and all his bowells & intrales muſt be plucked fourthe by the boucher, & throwne in to the fire there at hand: in thende, his bodye ys boyled, cut in peeces, & hanged by quarters at diuerſe gates of the Citie. And as for his goods and poſſeſſions, they are all forfeited, and no parte thereof muſt deſcend to his vvyfe, children, or kynred: yea and they alſo for this one mans ſake are to be blotted with ignominie, and the whole poſteritie of this dead creature vterlie attainted, and diſteined in bloode for euer.

Are not theſe ſeuere enough? are they not (think yow my frinde Gerard) ſufficient ſharppe for the profeſſors of a religion which they receiued of their grand fathers and forefathers? And yet, for ſoothe, oure miniſters of Englãd, thoſe oure innouators, oure trõpett blowers of the

The vncauen dealing of the miniſters of Englid.

euangelicall doctrine, and reſemblers (for ſoothe) of Chriſtian myldeneſſe, doe daylie exclayme forthe of pulpits, redouble thicke and threefold through their wriften bookes, and beate in to the eares of the magiſtrate, yea and of the prince allſo in daylie ſpeeche, that to muche lenitie is vſed: that clemencie is daungerouſe: that the toleration and forbearance, which is vſed in the whole courſe of that regimēt towards Catholiques, is blame woorthye, and not to be ſuffred. See nowe the vnadviſed folie of ſpitefull and furiouſe perſones.

Is there anie haynouſe offenſe, or deteſtable acte, that can be more ſharplye puniſhed, than with theſe torments whiche here I haue ſett downe? ys there anie ſorte of men ſo vngraciouſe, as could be withe mo lawes lyſted abowte, withe greater paines reſtreined, to mo perills ſubiected, to mo miſcheues and inconueniences layde opē, than the Catholicks are in Englāde by theyſe lawes? And yet, when all is done, wherein haue theſe poore Catholiques offended? What maner of crime ys to be imputed to the faithe and religiō of our grand fathers and auncestours? well,

theyſe aduerſaries vvere ones of one ſocietie vvith vs, but novv, vvhan they haue taken hold of Caluines faithe, forſaken Luthers religion, and contemned oures: they haue made them ſelues oure maſters, they haue baniſhed vs ovvt of our ovvne houſes, and thruſten vs frome all degrees of honor and eſtimation. But for oure part, vve make no complaint thereof: let them take, and vſe all at their moſte libertie. Then vvhye are they not here withall content? whye procede they further ſely poore mē? vvhat meane they to aſſaile oure ſoules? whye are they ſo rigorouſe againſt oure bloode? howe is yt, that nothinge can ſatisfie them but oure deathe, or oure extreme calamitie? yf the quarell whiche they haue againſt vs, be for no other thinge, but onelye for oure faithe: alas, there are other petye ſects no leſſe ennemyes to Caluine thā we are: yet can they be content very frindlie to entertaine them, and to vſe their fauorable miniſterye. But yf a padd lye hydd in the ſtrawe: yf Varres be affrayed to be called to accompte by order of lawe: behold, we are contēt to delyuer them from that trouble, to ſeale them an acquitance, and

to yelde of oure owne right and intereſt. Marye, this is the thinge which we onelie deſire, that this be not to vs an ouerthrow, and an occaſion of theyre perpetuall diſpleaſure againſt vs, for that ones we enioyed oure natiue ſoyle, whiche nowe we want: for yf this hadd not hapned, their publique weale hadd now bene none.

And thus muche of the lawes. Nowe, yow ſee how muche oure aduerſaries are hable to doe againſt vs, vnder the pretenſe of theyſe lawes: but how muche more they wolde fayne doe, the matter it ſelfe declareth euidentlye, in that they are not content with the ſeueritie now vſed, but earneſtlie call for ſharper & more painfull lawes euerye daye. And yet verylie I doe not thinke, that anie Chriſtian can haue ſo hard and yroned a harte (onleſſe he haue loſt bothe feelinge of humanitie and faithe) but might be moued to compaſſion with theyſe extremities, which oure poore Catholiques doe ſuffer.

The termes vvhere in Catholiques doe ſtand in Englād.

For no lamentable diſtreſſe can be imagined in anye kynde of calamitie, well nighe, which theyſe men do not daylie

beare, no trouble in anye condition of men, can be thought on, which they doe not continuallye ſuſteyne. In ſo muche, as they may moſte truelie ſay, with the A-

2. Cor. 6. poſtle: *in tribulatiõs, in neceſsities, in diſtreſſes, in ſtrypes, in pryſons, in tumultes, in labors.* And

2. Cor. 11. with, the ſame ſoldioure of Chriſte in an other place: *in perills vvith in the Citie, in perills in vvildernes, in perills in the ſea, in perills amonge falſe brethren, in trauaile and miſerie.* Yea they may allſo ſay further, as the Apoſtle ſaythe: *euen in deathe oftētimes.*

Heb. 11. Yet further, that ſame may be applyed vnto thē, and not vnaptlye. *Skornefull mockes and beatings haue they felt, ouer and beſyde bothe fetters and pryſõs, they haue bene racked, they haue bene cutt and mangled, they haue abydden temptations and trialls, they haue bene ſlayne vvith the ſvvoorde.* And to conclude, that ſame allſo verye fytlie agreeth vnto

1. Cor. 4. them, *vve are made a ſpectacle to the vvorlde, to angels and to men: vve are euell ſpoken of, and vve ſay vvell of others: vve ſuffer and endure perſecution: vve are blaſphemed and vve pray, for them: vve are accompted the parings of the vvorlde, and the refuſe of all to this daye.*

But to make all theyſe more euident, it ſhall not be (perhaps) farr from the

purpoſe, yf I touche euerye thing yet more particularlie.

The laſt puniſhemēt of Catholiques.

And fyrſt (to ſpeake of the laſt executiō, whiche oure Catholiques do endure in the ende of all) yt can not be doubtful (I think) to anie, how manye men, and what maner of men, haue bene put to moſte paynfull deathe, as ſtrangled, bowelled, cut in ſunder, boyled, and diſperſed by peece meale in the ayre, and all for religiō: and though our aduerſaries (for more reproche) make a ſurmiſe of treaſon: yet the matter is manifeſt, and they them ſelues do not denye, that only religion is the cauſe of this deathe.

I make no mention here, of the greate nōber of thoſe moſte reuerend biſhopps, doctors, prieſts, and other confeſſors of Chriſt, whiche in pryſon haue bene either choked with filthie ſtinkyng ſauour, or cōſumed with ſorowe and hungar, whoſe cauſes we referr to the Iudgement ſeate of Chriſte alone. I ſpeake here of them onelye, whiche openly in the ſight of all men, haue geuē teſtimonie to the truethe, with their owne bloode. VVho (beſydes the verye torment of the executiō, & that common contumelie, where in they die

(in the opinion of the people) as traitors to the ſtate, and not as Catholiques, haue allſo (for the moſte part) this reward, and good turne geuen them whan they are deade, that they are ſlaundered in diſperſed libells with ſome notable falſe ſurmiſe throwne oute againſt their maners and doctrine.

Slaunderinge of deade mē.

In this wiſe verie latelie whan they had hanged on their common gallowes, that godlie and zelouſe prieſt Euerard Hanſe, and were affrayed leſte ſome perchaunce, wolde be moued with the martyrdome of that Innocent: they gaue owt in two contrarie bookes, thone impugnyng thother, certaine monſtruouſe errors and paradoxes, (I knowe not what,) and made this deade man theauthor thereof: Suche as this: *that the biſhopp of Rome can not ſynne*: where as in trueth maiſter Hanſe dyd ſpeake expreſſelye of the doctrine of faithe that is to be publiſhed to the vniuerſall churche, and therin only he ſayd, that the pope could not erre.

Paradoxes falſely imputed to M. HANSE.

And this is an other: *that no prince hath anye ſupremacie vvithin his ovvne dominions, ſauing the byſhopp of Rome onlie*: where in dede he ſpake onlie of the ſupremacie of

the Catholique churche in cauſes Eccleſiaſticall. And this alſo: *that no treaſō againſt the quene of Englād is a ſynn.* VVheras being nowe at the point redie to be executed to deathe and repeting his owne woords diuers tymes before the people there preſent, he affirmed that he ſpake not of euery kinde of treaſon, but of that onlie, for the which withowt deſert he was then in dyeing, and which his aduerſaries vndiſcretely call treaſō, being in truethe no other thing, than a nedefull confeſſion of the Catholique faithe. For now by the recitall of the lawes before mencioned, yt is manifeſte, how many cheefe points and principles of oure faithe, they haue drawne to the caſe of hyghe treaſon.

Principles of faithe made treaſon.

In this point therfore, oure aduerſaries excede the malice of auncient perſecutors, that they do not make knowen the true cauſe why they martyre men, though them ſelues doe confeſſe the ſame. And yet the deuell in thoſe formoſte tymes hade ſowne muche ſeede of this iniquitie, whē S. Paule *as pernicious & ſeditious:* yea & oure ſauioure Chriſt: *as one ſeducing the people, & forbydding to paye tribute to Caſar:* were moſte iniuriouſly ſlaundered.

Act. 24. Luc. 24.

Sauuage rudenes.

But nowe it is (I ſuppoſe) ſkant woorthe the laboure, to put downe here in writing, with how greate reproches, with what outcries, with how many mocks and ſkorns, with how ſower and ſpite full ſkoffes, with how bitter and vnſauourye taunts, with what ruſtling noyſe and dynne of mutteringe male cõtents, and fowle mowthed detractors, theyſe our martyrs were ſtrangled, and in the ſight of all the people rent and torne in peeces: for the thinge of it ſelfe is lotheſome to the eyes, and terrible to the eares. O howe pitifull is owre caſe, whiche are fallen in to theſe tymes, whan we ſee ſo greate rigoure practiſed by chriſtians againſte chriſtians, for the chriſtian faithe?

Contumelies againſt Catholiques.

And thus muche for the paynes and puniſhements ordeined for Catholiques: Nowe lett vs ſaye ſomethinge of the cõtumelies that they abyde before their deathes: but it is an infinit & endleſſe matter, it can not be expreſſed in fewe woords. For I thinke verelie, that Catholiques no where in the world, no not amonge Moores, Gothes, Tartars, Saracens, Turcks, or what ſo euer other confederats, or ſworne enemies of Chriſte, could be more

ſkornfullie, than they are by theſe con-
umelioufe and diſdeinfull new goſpel-
lers.

Yf they take a prieſt at maſſe: a man wold marueyle to ſee, how impiouſlye & how deſpiteſilly they behaue them ſelues. Firſt, for the ſacred yea and conſecrated hoſte, they take it away with violence, treade it vnder foote, thruſt it through with knyues and daggers, faſten it to a poſte, and with great wounder ſhowe it to Catholiques, inſult and triumphe gainſt yt in all ſkoffing and ſkornfull ma-ner, and call it (ſuche is their blaſphemie the wheaten or breadie god of papiſts. Now as to the prieſt, whan they haue after their maner) firſt intreated hym ll withein doores, then they bring hym orthe abroade, aud in the ſelfe ſame at-yre wherein they fownde hym ſtandin-e at the aultar, they haile and chaſe hym bowte, throwghe ſtretes and villages, here all folke gaſe and ſtare vppon hym he whole multitude ſkorne hym, yea & ome ſpytt in his face, but the moſte part colde, and raile againſt hym, and euerie ne (well nighe) dothe practiſe ſome articuler ſpite and iniurie againſt this

Hovve a prieſt is en treated that is ta-ken at maſ-ſe.

ſeruant of Chriſt. Then they lock hym faſt in the counter, or laye hym vpp in ſome other priſon: they bynde hym in yrō cheyns, loade him with bolts and ſhakles, and (yf it like them) they put hym to the rack, and torture: or elſe, whan they haue vexed hym in euerie part with the rodd of all maner of reprochefull puniſhements: they hale hym fourthe to the place of ſudgement, and theyr, bothe hym, and all them which were preſent at his maſſe, they do condemne to priſon, and to paye that ſumme of money for their fine or raunſome, whiche I tolde yow before is to be payde for this ſo hainous a fault (God wote) of hearing maſſe.

And whan all this is done and paſt, (yf they thinke it may anie way further their affaires to diſpatche the man quyte out of the waye, and kill hym) they exhibit vnto hym interrogatories touchinge ſome articles of the aforeſayde capitall lawes: they appoſe hym with captiouſe and ſubtile queſtions; they vrge hym vpon his allegeaunce to anſwere directlie & plainlie. VVhat nede manie woords? Doe they not eaſelie (think yow) beate oute of the poore man ſome thinge that may ſuffice

o ſerue their turne? yes in dede: *for a ſtaffe s euer at hande to beate a dogg.*

Of priſons.

And here becauſe I haue made men- ion of impryſonmẽts, and yow in yowre etters requeſt aduertiſemẽt of ſome par- iculars thereof by name: I will ſaye ſo- ne thing alſo of priſons: whereof this hall be the firſt: that they are all very ull repleniſhed and ſtuffed vpp with Ca- holiques, in ſo muche as there is ſkante nie romthe for theues. Manie priſõs are ewe builded of late, but all doe not ſuffi- e. The Tower of London, (in time paſt ſed for traitors,) is nowe fraught full of rieſts. Yea, oure Bridewell, an infamouſe lace of light houſwyues & lewed folke, s not withoute ſome parte. For it is not onge ſynce a yong maide, a gẽtle woman orne, confeſſinge the Catholique faithe ome what zelouſlie, was thruſt in to this ſhonorable place by the Superintẽdent f London.

Miſtreſſe Tomſon.

Nowe to the wantes, diſtreſſes and nner troubles of priſoners I dare ſaye othing, leſte with my complaint I might flict the afflicted more. This neuer the- eſſe is common, that no frinde of theirs ay viſit them, all intercourſe of ſpeche

and letters is forbidden, ſtrayte watche is layde, & narroulie it is obſerued who reſorteth vnto them, in ſo muche as none withoute preſent perill, can eyther geue them any almes or other wayes releiue them with any woorke of charitie. And I heare of muche harder dealings, concerninge the order of their diet, ſpeciallie in the priſons at york and hull. Yett becauſe thoſe extremities may procede perhaps of ſome peculiar frowardneſſe of Iailers: I will not touche them here as afflictions common to all priſoners.

The priſon at Lanſon.

But yet the report of a rigoure vſed in a priſon at Lanſon in the countie of Cornwale, is certeinlie true, and the fact more than barbarous. For whan fyx (as I wene) or eight Catholiques were ſhooueled together and piled vpp in to one hole: thoughe they were of good calling, and for more part gentlemen borne: yet had they neyther meate geuen them, nor allowed to them, other than vnſauorie and Lotheſome, yea and begged of almes from doore to doore, nor vſe of any water but of corrupt & filthie. And as for place of eaſement to theyre bodilie neceſſities, they had none at all, other than

the

the verie floore where on they dyd lye. A sauage parte of a layler. But of all other this exceded: that when theyse poore wreches beganne at last to complaine of this inhumaine and sauage cruelties the layler threatned them further, that he wolde from thense forthe tye thē to maungers, and feede them like brute beastes. Yet in the ende by lōge sute and continuall soliciting of fryndes, yt came to passe, that they were remoued from this prison abowte two hundred miles thense, and posted ouer to a prison in london, with a common garde. Of which pilgrimage this was the ceremonie & circumstance.

Hovv Catholiques are led to prison in England.

Euery one of them was sett on a selie leane & bare horse, withoute bridle spurr, or other furniture for a horseman: the horses were fastned eche one to others taile, marchinge in a long rewe one after an other. Eche mans feete were tyed vnder his horse bellie, and his armes were bound hard & fast behinde hym. VVhen they came neare to anie citie or towne: one was appointed to ryde before, and to geue warning to the inhabitants, that there were cominge at hand, certein papists, foes to the Gospell, and enemies to the

common weale. Vppon whiche notice, the people beinge ſturred vpp, dyd runne in flocks foorth of their houſes in to the ſtretes, and welcome the commers with as ſpitefull contumelies as they could.

Maiſter Edmund Cāpian of the Societie of Ieſus, led i triumphe.

VVith a verie like pomp and ſolemnitye (faſhioned and framed all together for reproche, & to euery tricke & toye of mockerye) dyd they latelie leade throughe the citie of london, twelue catholicks, whereof fyue were prieſts, & the reſt were of good eſtate and callinge. Theire fault forſoothe was this: they were fownde prayeing & at maſſe all in one houſe with maiſter Edmund Campian, of the Societie of Ieſus, a greate lerned clerk, a harmeleſſe and verie Innocent man. This good man, for offeringe to the miniſters a moſt iuſt defenſe of hys faithe by waye of diſputation, was by oure aduerſarie ſlaundered as a ſedicioufe perſone, and to that end and effect, a large paper was moſt ſpitefullie written with great letters, which they forced hym to beare vppon his heade in this triumphe. All this the good mā did beare (not vnlike as Chriſt dyd beare the title and ſuperſcription of his croſſe)

almelye, myldlie, modeſtlie, with a glad-
e mynde and a cherefull countenance.

At laſt after this tragedie was ended, hen they were come to the tower of ondon: as they had before that tyme en-eated other of gods ſeruants, and ſpe-allie prieſts: ſo dyd they novv put Mai-er Campian to the racke and to extre-e torments, and therby vvold haue vv-eſted ovvte of hym, in vvhat places he ad ſeiourned, in vvhoſe houſes he had ene enterteined, by vvhoſe frinde ſhipp nd liberalitie he had bene mainteined, vhere he had bated or inned: vvhome he d viſited by the vvaie, vvhome he had ade of his counſaile, vvhoſe help, and duſtrie he had vſed, and (to be ſhorte) vho they vvere throughe oute all En-and, vvhiche fauoure the Catholique ligion, and vvho abhorre Caluianiſm theyre harts. O haynouſe crimes, ſuffi-ēt (no doubt) to bringe free borne men be turmoiled in ſo exquiſite maner of amination, & that by torture too, euen, r a mere ſurmiſe, and but a ſuſpicion ere of.

Hovv Catholiqnes be tormented in the tovver.

Light cauſes of tortute.

ow (I praye yow) tell vs yf yow cā whē s this practiſe vſed anie where beſo-

re theſe dayes? In what barbarous Scy
thia was this aſmuche as hearde of b
anye report at any tyme, that freebor
men, of honeſt ſtate & condition, lerne
of good education, well inſtructed a
trayned vpp in gentlemanlye maner, d
dicated and vowed to the ſacred funct
of prieſthoode, ſhould be for the teſt
monie onlie of an auncient religion, o
lõge cõtinuance left vnto them by thei
aunceſtours, ſtauled vpp in cages to b
racked on a payne banke (as bondſlaue
were wonte to be) and with dire and hor
rible paines, greeues, & afflictiõs wreſte
and writhen owte of their ioynts, vnleſ
thei will appeache, & traiterouſly deliue
vp to the torture theyre owne cõpanio
in faithe and profeſſion: whiche to do
they are forbidden by the lawe of natiõ
by the rule of nature, by ciuile duetie, b
common honeſtie, & by euerye religio
Ys this (think yowe) a verye iuſt cauſe
torture? ys this a reaſõ effectuall enough
to bringe men to theire inquiſition? ſpe
ciallye ſo extreme, ſo rigorouſe, ſo ſeru
le a maner of inquiſitiõ for free born m
to endure? dyd Catholiques in any ag
practiſe this, euen againſt the deſperate

nd peruerſeſt heretiques?

The diſſimulation of hereſie.

Aſſuredlie, yf there were nothing elles o admoniſhe a circũſpect and attentiue erſone of the fraude of hereſie, and of hat deſperate wickednesſe, vvhich lyeth urkinge vnder her hypocriſie: thowghe he noueltie of theire opimons, the conrarietie amonge thẽ ſelues, the variable ncertaintie of their aſſertiõs, theyr licẽiouſe diſſolution in conuerſation of lyfe oulde ſaye nothinge to the matter: yet his one thing wolde ſt to hym I ſaye that athe good eyes & eares) ſufficiẽtli diſco er the whole frame of all theyre diſſimuatiõ: to wytt: that theſe ſelf ſame ſelowes hich of late ſo freſhelye profeſſed all inde of humanitie and courteſie, & haue o fiercelye inueihed againſt the Catholique churche of Chriſte for her moſt auen and moſt indifferent diſcipline, by moſte iuſt and moſte auncient lawes ordeined, doe nowe vſe ſuche ſauage cruelie vpon light and trifflinge cauſes, as the ery churliſh, rude, and barbarouſe dyd ante practiſe for moſte haynouſe offences.

VVell, he muſt beare with my greefe nd ſorowe, who ſo euer thinketh my

woordes to be ouer ſharpp. For I am diſ-
pleaſed in dede and not well content: but
not ſo muche with theſe men, which ha-
ue committed theſe owtrages (for I be-
ſeche God forgeue them): as I am with
hereſie, by whoſe meanes theſe men (no
cruell of their owne nature, but much
diſpoſed rather to lenitie and mekeneſſe)
are dryuen in to ſo greate (I will not ſay
woodeneſſe, leſte I ſhoulde offend them
but) ſharpp angrineſſe in dede, and ſor
diſpleaſure againſt their owne: as, neithe
for neighbourhoode of one natiue ſoile
nor for integritie of lyfe, ornamēt of lea
nyng, or flower of aige they can be indu-
ced, nor in reſpect of the prerogatiue o
freedome, nor in regarde of the priuileg
of prieſthoode, nor by intreatie of woor
des, nor by abundance of teares they ca
be moued to take pitie and compaſſio
vppon innocents and guiltleſſe men, no
can be ſtayed backe frome doing extre
me and outragious violence. I humbli
beſeche oure moſt mercifull and moſt
mightie God, that this huge offence b
not imputed vnto them, but raither tha
they may finde mercie in the day of our
Lorde, who in their owne day, that is, i

thé daye of man, haue ſhowed no mercie to theire bretheren. Eſa. 13. 1. Cor. 4.

But now I omit to ſpeake of the other outrages, whiche in this Tower of London are perpetrated, and patientlie endured. For thoughe they be manie and verie greuous: yet can they not eaſilie come to oure knowleige, by reaſon of that cloſe and ſtraite warde, wherein the ſound of all ſpeche, and mourninge of the afflicted is ſhutt vpp frome the eares of them that are abroade. Nay, oure aduerſaries beſtowe no ſmall diligence in this point: that the aflictions and torments whiche are there practiſed withein doores, be not browght to the knowleige of them that are witheoute: but buried rather in darkneſſe, and cleane hyd in blynde and obſcure dungeons. But yf theſe break foorthe at any time, & the doolefull voice of the aflicted be plainelie hearde: then are thoſe felowes greuouſelye offended, and either flatlie denie all that was done, or with pleaſant woords extenuate the matter.

The ſtraite vvarde & euell entreaty Catholiques in the tovver.

For twyſe nowe of late Maiſter Campian hathe bene pulled on the rack. And what aduerſarie dyd not vtterlie denye

yt? Yet at lengthe the truthe of the matter came to light, when maister Campian him selfe dyd vtter it in an open audience,& in the hearinge of oure aduersaries: twit (sayde they) yt was a mery pastime: he was cramped or pulled a lytle, not in ernest, but in ieaste. After the same maner they Ieasted of others, whiche had bene racked before. So greate delite these merie conceited felowes doe take, in makinge skoffes and sports of the afflictions of sorie poore men.

Oure aduersaries accustomed to lie.

But they haue yet an other stratageme or politike shyft, familiarlie acquainted in this tower: that is, to surmise and forge what they lust of the prisonner,& to publishe it to his shame, and for a trapp to beguile other Catholiques. The thing is euident, and hathe plenty of examples: but because I purpose to be breefe, I will touche but a few.

VVhen maister Campian had bene afflicted wyth torments: it was reported that he had confessed what soeuer they had demaunded of him: specialie at whose howses,& in what places he had bene. And (to geue to the lie his right shape and perfection) it was further bruted a-

brode, that he had promiſed a recantation of I know not what. But that tale no man thowght to be probable: yet there were that doubted thereof, becauſe the aduerſaries had ſo earneſtlye affirmed it. For many gentlemen, and ſome of the nobilitie were called vp to London, frome their owne howſes, and charged with a ſuppoſed confeſſion of maiſter Campiã: And yet in verie truthe (as afterward it well appeared) he neuer yeelded one worde to his torments.

A like ſhyft the lieutenant of the tower vſed, & (of purpoſe to laye a bate to ſeduce others, by ſome example) affirmed openlye at a common ſeſſion, that there were no catholiks vnder his warde, whiche refuſed to goe to the churche of oure aduerſaries: yet it was well knowen to all there, that euen they whome he ment of, went not willinglie to the churche, but vppon compulſion and drawne by violence had bene preſent at a few ſermons, yet they allways openly ſpake againſt the ſame, called the preacher from his rayling ſpeche, and chalenged hym to diſputation, euen in the preſence of the ſame lieutenant albeit angerlie he thret-

In the guildhall at London

ned them often with heuy bolts & ſhak-
les. But it is harde by writing to diſcour-
ſe through all the particulers in euery
kynde of affliction, whiche the priſoners
in that tower doe endure: yet ſuch as haue
ſome tyme bene preſent vewers of the
matter doe tell vs parte: vppon whoſe
faithefull relation I will putt downe this
Conper. one to geue a coniecture of the reſt.

Ther was a yonge man, of honeſt
parentage, well entred in learninge for he
had bene Scholar & ſeruant to Doctor
harpeſfeild a verie lerned man, that dyed
in pryſon for chriſts cauſe. This yonge
man, for religion and learning ſake, had
appointed a Iourney in to theſe parts:
And being redie for it, made his repare to
the hauen (with the wealthe that he had
got together in money or other things)
of purpoſe to paſſe ouer the ſea. But
by ſome chaunce the matter was diſco-
uered, the yonge man was apprehended
by an officer, and ſent backe to London:
where firſt he was ſpoiled of all his goods
Beauchāp, and caſte in to the Tower of London:
tovver. there he was verie ſtraitelie kept in that
part of the priſon whiche, ys called Be-
cheams Tower, deſtitute of all comforte

and consolation nedefull for man, sauing one sorie bedd, that his frindes sent, and yet hardlie coulde he be allowed to haue yt. VVithin a while after, this yonge man (beinge but of a weake complection, and accustomed to open and cleare ayre) partlie throughe Hungar and colde, partlie through the filthie sauoure, and lothesomenesse of the place, and corruption of the aire, dyd fall in to a sickenesse, and semed to be vexed with an ache, or giddinesse of his heade. The lieutenant hearinge hereof, deuised a meruelouse straunge medicine for this disease. For he commaunded the bedd to be takē awaye, that for the better recouerie of his healthe, he might lie vpon the bare floore. To be short: within fewe dayes the poore mā dyeth, sterued, wasted, & pined awaie by extremitie of colde and Hungar: and thereof remained this euident testimonie and proofe, that when his clothes were to be taken of, that he might be buried: his flesh being putrified and rotten by cold, dyd sticke fast to his hose, and was with the hose pulled of from the bare bones, & fell in gobbetts vppō the grownd: a pitifull sight of a churlishe barbarousnesse

Nevv foun de phisick.

and of an odd kynde of crueltie. Neuer theleſſe there be men yet lyuinge whiche dyd ſee this with their eyes. And (were it not for their perill) I coulde name thē.

And becauſe I am entred in to this kinde of talke: I will be ſome what more liberall than my promiſſe. And one other example I will laie downe, to let you ſee what good ſtore I haue, yf I lyſt to ſet it forthe to the ſhowe.

Shear vvoode. The ladie tregonell. Martin her ſonne.

An other yong man not vnlike the former, the ſonne of a Catholique cōfeſſor dyd frequent the houſe of a right woorſhipfull ladie, who had a ſonne cleare oppoſite and contrarie to the mother, and one full gorged with Caluine. This man dyd fume and freate in his mynde verie much for that he demed his mother had maſſe oftē times in her houſe by this yong mans helpe and procurement. On a time therfore, as he by chaunce dyd mete the yong man in a ſtrete in London; he crieth verie outragiouſlie, O rebell and traiter: take holde on the traiter, for by this terme they name vs, to make vs more odious: and with this kynde of moſte vniuſt ignominie they vexe vs. Thē they of the citie hearing theſe woordes, trai-

ter and rebell, leape forthe of their ſhoppes, laye hands on the man, and hale hym to the Iuſtices or commiſſioners. And at their next ſeſſion when he came before them: the exclamer had nothing whereof to accuſe the yong man, nothing where with to charge hym, ſaue onlie à bare ſuſpition of the Catholique religion: for he was not hable to conuince hym of the faɛte. The commiſſioners not withſtandinge wolde not geue hym leaue to departe. For a preſentment of religion is of all other moſte adiouſe. And yf the preſenter want ſufficient matter: the preſentment is helped and ſet forwarde by interrogatories and queſtions, to be miniſtered by the commiſſioners them ſelues.

The Iuſtices therfore examine the yong man, what he dothe beleeue, or thinke touching the chefe points of faithe. And at laſt by way of argument they wreſte oute, that he ſuppoſeth the byſhopp of Rome ought to haue chefe authoritie in cauſes Eccleſiaſticall, yea, and in England allſo. Vpon the hearing hereof: there followed a like ſentence as was geuen in an other ſeſſion of Iuſtices. *VVhy require vve any further proofe? yovv haue heard blaſphe-* Marc. 14.

mie, vvhat thinke you? all they cõdemned hym to be giltie of deathe.

Then was he remoued ouer to the tower of London, & there Layde vp in a priuye chamber neare to the place where the Ingines for torments do lie. In the meane seaſon his chamber which he had in the citie, was ryfled and ranſacked, and all his goods ſnatched vp, & therewithall aboute thirtie pounds engliſh more, (whiche he had taken vp of other men for debtes oweing to his moſte miſerablie afflicted father) were allſo ſtolen & caried away. VVell, the poore man in priſõ was ſore afflicted with torments, to enforce hym to diſcouer the places where he had heard maſſe: for being but a laye man he coulde not hym ſelfe ſay maſſe. Then, after verie greuouſe torments, which he endured with greate courage (for, ſo much an aduerſarie that had bene there preſẽt dyd cõfeſſe:) he was throwen in to a verie obſcure doungeon, that was bothe darke & dredefull, withoute light, withoute bedding, withoute nedefull apparell. And of his dyet you may eaſilie coniecture, when he coulde not be allowed to haue anie peece or paringe of

his owne goods, no not for the neceſſarie ſuſtentation of his owne lyfe: Nay, there is an other thing that doeth looth me to tell. For when a certein deuoute and charitable man being (vppon the common brute of this yong mans extreme calamitie) moued to compaſſion, had ſent a Sum of money to be conueyed vnto this poore man for his releefe, and by the mean of an other priſoner had deliuered the ſame to his vnder keper (for here eche priſoner hathe his vnder keper): the vnder keper receiued the money, and brought it againe the next day to hym of whome he had yt, and tolde hym that the lieutenant of the tower wolde not ſuffer the poore man to enioy the benefit of that almes. And when the keper was verie earneſtlie requeſted to take parte thereof & beſtowe it in ſome thinge for the poore mans releefe he denyed to take yt, and ſayd that he might not in anie wiſe take a penny, except it vvere ſix pence to bye hym ſtravve to lye vppon. So malitiouſelie bent vvas that lieutenant againſt the ſelie poore man. M. vvillia. Roper.

In the ende after ſix moneths (as I thinke) vvere ouer paſſed in this moſte

greuouſe kinde of Martirdome they draw hym forth along throughe the ſtretes on a hurdle, and hang hym vp a litle, let hym dovvne againe, and then as he is in reuiuing, they afflict hym vvith the other kinde of tortures, vvhiche they vſe to practiſe vppon ſuche as are traiters to the ſtate, but in farre more terrible maner than they handle thoſe traiters. For oure aduerſaries are more rigourouſe and more mercyleſſe againſt vs, than they are againſte anie ſort of malefactors, howe vngratiouſe naughtie ſo euer they be. For when theſe by order of lawe are to ſuffer the ſame kynde of deathe, they fynde ſuche fauoure, as either they are, by compaſſion and pitie of oure aduerſaries, full deade before they be cut downe from the galoves: or in dede the execution is ſo handled according to the preſcript rule of the lawe, as they are ſuffered to hang till they be halfe deade at the leaſt, to dull the ſenſe and felyng of payns in the torments foloweinge. But farre otherwiſe it is in the caſe of Catholiques. For they are no ſoner hāged, than the hangman enforceth hym ſelfe in a furiouſe maner of haſte to cut the hal-

Proteſtāts are mercileſſe to Catholiques

ter

ter in sunder, & whiles thei are yet aliue, and alyue lyke, yea and of perfect sense and felyng: he bringeth them to the other torments: and this oftentime he doeth so readilie, and with such dexteritie and nimbleness: as not onlie their senses for moste parte are perfect, but they speake allso distinctlie and plainlie after their bowells be digged vp, yea and whiles the bouchars syngars are scratchinge at their verie harts and intrailes.

And yet this bloodie sight woorketh no compassion in the harts of oure aduersaries: but they deride and skorne the sorie poore wights; yea and spitefullie raile against them, euen whiles they are yet in dyeing, and specially yf anie being ouercome with payne doe grone, or happen (whiche is verie rare) to make anie lamentable noyse. For thus a certein preacher of theirs (and not a mean one) in a printed booke doeth collect & conclude, that oure verie Martyres, are not Martyres, because forsuthe (saith he) one of them cried oute in his torments, and (that I may vse his owne woords) *dyd yell and howle like a hell hownde.* O goodlie sentence well besemyng suche a prea- Fulk.

cher. O new fownde charitie of a new fownd goſpell: what euer hacker or ruffian wolde haue vttered ſuch a woorde withoute bluſhing? what euer cutthrote hathe ſhewed ſo ſauuage and barbarouſe a mynde?

But trulie theſe felowes ſeme to degenerate cleane from all ſenſe & felyng of humane nature, and to be quite tranſformed in to (I can not tell what) vnnaturall wildeneſſe, vtterlie forgetfull of that ſentence: *Iudgement vvithoute mercie to hym vvhich hathe not ſhevved mercie*: And ſpeciallye of this ſayeing. *A hard hart ſhall fele ſorovve in the laſt day*: This appeareth not onlye by theſe examples whiche I haue allredy put downe, but by infinite other allſo, whiche now I may not proſecute, leſte I ſhould be longer than an epiſtle may ſuffer. Yet I will note vnto yow ſome ſuche things by way of example, as may make the matter moſte cleare and euident.

Iac. 3.

Eccle. 2.

M. Tirvvit ſonne to Sir Robert Tirvvit.

A certein yong gentleman, of an auncient and right woorſhipfull familie, was accuſed for hearing of a maſſe celebrated (as it was reported) at the mariage of his ſiſter. VVhere vppon he fled from his fa-

thers houſe, and kept hym ſelfe ſecret in London the yere laſt paſt. And there, by reaſon of his trauaile in flyeing awaye, and (as I think) through the intemperature of the ſõmer, he fell in to a greuouſe feuer. The aduerſaries hearing hereof, doe runne vnto him by and by, and in all haſte will nedes pull hym oute of the houſe, and throwe hym in to priſon, euen as he then was, feble, faynt, and greuouſlye ſicke. This ſemed to the beholders thereof to be a maner of dealing bothe churliſhe & deteſtable. They pray, they intreate, they make interceſſion, they vſe all the means they can, to moue the aduerſarie to haue conſideration of the ſick, not to heape ſorow vpon ſorow, nor affliction vppon an extremely afflicted man, not to take away the lyfe of ſo comelie a yong gentleman: they proffer as ſufficient aſſurance for his forth coming, as his aduerſaries wolde demaund, and to vnder take for his appearance before the iuſtices immediatlie vpon the recouerie of his healthe: but it will not be accepted. The phiſitions come, they affirm for certein, that he is vtterlie vndone and caſtẽ away, yf he ſhoulde be remoued forthe of that

place in to the inconueniẽces of a priſon. All this is nothinge regarded: they layd hands on the ſickeman, haled hym away, ſhut hymvp in priſõ, & with in two days next after he dyed: they burie hym, and make no bones of the matter, nor ſcruple, or anie regarde at all.

M. Dimmok.

Euen ſo yt feel oute againſt a right woorſhipfull and valyant gentleman, one (for a peculiar honor in the Armurie whiche he dyd beare) verie famouſe, and ſonne in law to the right honorable Erle of lincolne. This gentleman had bene troubled many yeres with a vehement palſey, & ſuche a reſolutiõ of his ſinewes, as he was not hable to goe forth of his owne houſe, or moue a foote oute of his place, but as he was lyfted or holden vp by the hands or armes of his ſeruants. At the laſt vpon an informatiõ touching the Catholique Religion, preferred againſt hym to the ſuperintendent of that prouince (for by that terme wolde they be named whiche now detein the poſſeſſiõs of auncient byſhopriks:) he was noted & appeached as ſuſpected to holde the faithe of his aunceters: and thereupon he was ſummoned to appeare before the cõ-

missioners as euidentlie giltie of Catholicisme or Catholicque Religion, which they in contempt call papistrie. But this palsey sickeman appeared not. Neuertheless he made his owne excuse verie aduisedlie by letters. Yet is it not accepted: for the superintendent hym selfe cometh with all spede to the diseased mans house, & throwghlie veweth with his owne eyes the impotencie of the gentleman: but no motion of cõpassion entereth in to this superintendents breeste: he cõmaundeth hym to be caried to the Iaile. VVhat nede manie woords? Nether the age of that man, nor his degree in callinge, nor the woorshipp of his kynred, nor the nobleneese of his affinitie, nor the resolution of his limbs coulde delyuer hym from the present trouble and mischefe of imprisonment.

VVhat folowed? by these inconueniences in verie short space after, he dieth. And yet they leaue hym not when he is dyeing; yea then they vexe and afflict hym more. For they come when he is extreme sick, they come whiles he is wrestling with the pangs of deathe, they come as he is passing oute of this lyse, they come

whiles he is yeelding vp the Ghooſt: then they trouble hym: thē they doe not ſuffer hym to reſt, nor permit hym to die in ſuche ſorte as he deſired to die: (for his deſire was to die according to the cuſtome of the vniuerſall chriſtian churche:) but then the miniſters flocke aboute hym: thē they intrude them ſelues vpon hym: then they vrge him to praye ſuch ſorie prayers of their owne making, as in healthe he cōtemned, in ſickneſſe with open voice he reiected, and (nowe dum & halfe deade,) by his countenaunce, by ſignes & tokens, & by geſture of his bodie he dyd vtterlie deteſt and abhorre. VVhat greater vncourteſie, or crueltie rather, can be imagined than this?

Miſtreſſe Thimilbie

But here I may not paſſe ouer in ſilence an other matter which happened at the ſame time, and in the ſame citie. For a yonge gentle woman, vpon licence firſt obteyned, dyd goe for deutie ſake to vyſit her huſbād, & entered in to the priſon where he lay for religion. VVhen this was knowne: the ſuperintendent (as one redie to catche holde of a pray fallen in to his owne ſnare) geueth cōmaundemēt to ſhut her vp allſo in priſon. The gentle

woman ſhortlye after (either vpon ſome greefe conceiued for this inhumane dealyng, or through terror of ſome further treacherie, or elles vpon ſome annoyance taken by the diſtemperature and lotheſomeneſſe of the place) is poſſeſſed with a verie greuouſe ſickneſſe, and falleth into a manifeſt perill of her lyfe. And when yt was looked for euerie houre that ſhe wolde die: her ſorowfull huſbande made humble ſute that ſhe might be enlarged alitle, & remoued (yf it were but for one daye) forth of the priſon, to ſome other place, where ſhe might vſe the helpe of ſkillfull women. But his ſute wolde not be hearde. O harts of yron. Greate inhumanitie

I haue nowe bene long enoughe in priſons (my deare frinde Gerard,) & my ſpeche (perhaps) may ſeme to haue taried ouerlong in this kinde of diſcourſe. But where (I pray you) ſhoulde I be with better will, than with oure owne fryndes? why do I ſaye oure owne fryndes? Nay rather with the moſte deare fryndes of Chriſte oure God and Sauioure? for the lyfe of theſe fryndes is oure lyght: their conſtancie is oure example: theire fortitude is oure woorſhipp and honoure: and

theire deathe is oure glorie. VVherfore, I cõfesse, that thoughe in bodye I am absent: yet in spirit I doe cõuerse continuallie with them, & they shall neuer slyppe oute of my mynde. For I preferre their bolts and shackles, I extoll their prisons, I exalte their reproches and contumelies farre aboue the riches, welthe, & diademe of any Cresus, who so euer he be. Yet notwithstanding I wolde leaue these captiues for a time, and goe forthe to visit thẽ which are toiled & turmoiled abroode, were it not that the fit occasiõ of this place admonisheth me (before I departe) to make mention of a certein bare shyft, or poore starting hole, whiche owre aduersarie (vpon the oportunite of imprisonment) taketh hold of, and fortifieth: I meane that deceitfull pretence of a disputatiõ, whiche he wolde be thought to profer to captiues in prison: but to suche as are at libertie he will not yelde therein, no not when he is requested, or becalled and chalenged there vnto: Nay, nor yelde therein to the selfe same captiues vpon any indifferent or reasonable condition or lawe. And thus the case standeth.

A pretense to dispute.

Aboute twentie yeres past, whan oure

aduerſaries had expelled vs, before we were called to oure anſwere: and when thei were in full poſſeſſion of oure romthes and habitations: then loe, (vpon a practiſe to geue a ſhowe to the people, that they holde by Iuſtice that which they haue vſurped by violẽce) they profered a cõbate, by way of writing, in the whole matter of controuerſie. And here vpon they becalled vs forthe to write, & they challẽged ſo many of oure partie, as were either learned in dede, or ſo accompted, with this condition annexed to the challenge, that who ſo euer ſhall wynne the victorie in writing, ſhall be accõpted, ſounder in truthe of teaching.

Protestãts prouoke Catholiks to vvrite. And yet forbydd their bookes.

Oure Catholiques moſte willinglie take holde of the condition. Manie verie greate learned mẽ (though troubled with the diſcommodities of exile) dyd neuer theleſſe write muche in the Engliſne tõgue, for the defenſe of the Catholique faithe: as thoſe famouſe doctors & Learned clerckes, Saunders, Harding, Fekenã, Alan, Stapletõ, Heſkin, Marſhall Dormã, Raſtall, and others. They ſet forth the ſtate of the whole controuerſie verie plainlie: they ſhew what reaſon, authoritie and

truthe we haue on oure ſyde: And they laye wydeopen the greate fraude, falſehoode, lapſe, fall and error, on oure aduerſaries ſyde.

But when they on the other ſyde perceiued them ſelues to be ouer reached by their owne cunnyng, & in a maner beaten downe in this open cõbate: then they deuiſed an other ſhyft, ſuch a one in dede, as in deſperate caſes were neceſſarie, albeit no diſcrete nor ſkillfull meane for the ſafetie of their eſtimatiõ and credite. For they procured the Quenes verie ſharppe and threatnyng iniunction to be proclamed againſt all thoſe perſones whiche ſhoulde haue, reade, receiue, bring or cõuey in to England anie ſuch booke as thoſe, whiche they thẽ ſelues before had vrged the Catholiques to write. Here vpõ what greate vexations from henſe forth oure Catholiques haue endured for theſe bookes. It is no eaſie matter to Iudge. For manie haue bene haled to the racke & painbank: manie haue bene ſtreictlie examined vpon their othes: ſome haue bene depelie fined: verie manye haue bene chaſed away, and for feare forced to flye in to exile: An infinite numbre of

Perſecution for Catholike bookes.

uſes haue bene by night ſearched, na-
wlie peruſed, ryfled and ranſacked in
erie corner: And all, but vpon a light
ſpition onlie of theſe bookes. And yf
ie of theſe books happened to befound
a ſearche: it was (be ye aſſured) a matter
fficient for a greuouſe preſentment. If
man ſhould byd an aduerſarie anſwe-
one of thoſe books: it were a vehemēt
reſumption (forſothe) of no good ſub-
ct. If one ſhoulde ſpeake but a woorde
defenſe of ſuch a booke: oh, that were
lain euidence, yea and a flat verdite of
raiterouſe hart.

Nowe, when oure men ſee them ſel-
es driuen in to theſe ſtreicts and difficul-
es, that they coulde not (withoute verie
reate inconueniences and moleſtations)
yther write or ſpeake in the defenſe of
e cauſe of God, and of his churche vni-
erſall: what dvd they then think you?
ulie (euen as it beſemed good & Catho-
que Chriſtians to doe) as occaſions of
atters required, they ſubmitted their
odies to priſons, their hands to giues &
anacles, their feete to bolts & ſhackles,
eir goods to rauine and ſpoile, yea and
eir liues to perills of deathe. In the

meane seaſon (leſte they might ſeme diſtruſt their owne cauſe, and by ſilēce betray gods buſineſſe) thei made a petit quietlie and calmelie, for to haue indiffe rent conferences with their aduerſarie and (with as muche ſubmiſſion & earne ſute as might be) they humblie ſued t euerie magiſtrate, that eyther publick d ſputation, or at the leaſt priuate confer ce touching the nowe litigiouſe poin of religion might be admitted, vnder re ſonable and indifferēt lawes & cōdition

The earneſt ſute of Catholiques for libertie to diſpute.

Manie at home, and mani abrode dy ſolicit this ſute by way of petitiō: ſom applied it earneſtlie by fauour of fry des: other purſued it by authoritie a credit as they might: and verie many pr ferred yt by other wayes & meanes. Ou men for theire parts (thoughe by the wa of greate diſaduauntages, yet leanyng the woorde of the prince, and for truth ſake) offred them ſelues willinglie a gladlie to enter in to this combate, wi this onlie hope and confidence, that th truſted, many ſowles, which were red med with the pretiouſe bloode of ou ſauiour Chriſte, & now are defiledd wi hereſie, might with diſceptation by go

ace be recalled and recouered. VVhe-
pon they gaue to the aduerſaries the
hole libertie and choyſe, eyther to vſe
eir owne homemates, or to call for
hers forthe of forraigne countries, for
e defenſe of their cauſe: yea and to ap-
oint the day, to choſe the place, to moue
e queſtion, to preſcribe the order and
rme, to beginne, to ende, and to doe all
ings after their owne will & phantaſie,
allwayes, and vpon ſuch condition, as
me lawe, rule, forme and order of a di-
uration might be obſerued and kept.

Proteſtāts diſtruſt their owne cauſe.

But (to make a ſhort tale) the aduer-
rie will none of theſe. For he did foreſee
nd not vnwiſelye) that his partie wolde
to wracke, yf the matter were once
be tried by combate, hāde to hande in
en fielde. And therfore he refuſed this
en cooping at barriers in Scholes, as to
htſome a place for their dark dealings,
d to famouſe a triall of their deceit and
ile, according to the ſayeing of oure
luioure: *euerie one that doeth euill, hateth* Ioan. 3.
light, and cometh not to the light, to the end
at his vvorkes be not reproued: but he that
orketh truthe, cometh to the light: that his
orks may be manifeſt, for they are vvrooght

in god.

Yet in fine, two practiſes oure aduer-
ſaries (leſt they might ſeme to doe no-
hing) dyd put in executiō for their mo
ſecuritie and eſtimation ſake. Firſt, the
ſturre vp ſharper perſecution againſt
Catholiques, but ſpeciallie againſt th
more learned, and againſt ſuche as we
thought able in this conflict to anno
them with reaſonyng. Therfore they r
moued from london the Lorde biſhop
of lincolne, & the Lorde Abbot of wel
minſter, with others of ſownd learnin
profownd knowledge, verie muche gra-
uitie, & greate vertue, not a fewe. All the
The caſtell of vvilbiche. they caſt into an vplandiſhe dongeo
ſpoile them cleane of all their bookes, d
barre them from all interçourſe of tal
and cōference one with an other, (exce
at meale time) and ſhutt them vp cloſe
ſeuerallie in darke corners. And yf an
beſydes of name and accompt were le
oute, them allſo they call vnto the
Iron grates of priſons, that this way
at the leaſt, they may put all to ſilence.

The ſhift & craft of miniſters in their Secondlie, when they had contriu
all theſe things according to their ow
deſires: thē they conuey them ſelues wi

greate ſecrecie in to priſons. There they ſett vpō the captiue Catholiques ſodainlie ere they be aware, and call them in all haſte to diſpute of faithe, without anie time before hād to thinke on the matter, or libertie to talke thereof among them ſelues. And leſte they might help or cōfort one an other, or teſtifie one for an other: they aſſaile them (for the moſte parte) ſeuerallie, euery man alone by him ſelfe. And yf anie of oure partie dyd obiect their vneauen dealing, or deſire time to conſider, bookes for ſtudie, or ſpeche with his companions for inſtruction, and other things requiſite for his defenſe: and yf anie alleiged further (as ſome dyd) that there wanted an indifferente Iudge to geue the ſentence, cōuenient auditorie to beare witneſſe, and faithfull notaries to ſett downe the arguments in writinge: then loe, oure aduerſaries exclamed that we refuſe the combate, that we ſtand vpō bare ſhyfts of woords, that we ſeke for excuſes, and flye in to holes and corners: inſo muche as manie on oure ſyde moued with the importunate clamoure of theſe felowes dyd yelde them ſelues to all maner of conditions that were offred, put-

pretenſe to diſpute.

tinge their onlie confidence in the goodnesse of their cause.

But what so euer oure men alleiged, yt serued to small purpose there. For either dyd oure aduersaries cōtumeliouslie reiect it, or odiouslie drawe and wrest it to treason, or else moste vniustlie depraue, peruert, and misreporte yt to the people. And thereof I haue many examples: but here a fewe maye suffise.

Diuerse examples of cauills & vntrue surmise of ministers.

First yt fell oute of late, that after the sētēce of deathe was pronounced against Maister hanse (the good priest) for the Catholique faith, and he nowe in prison preparing hym selfe to die: there came vnto hym a certein minister vnder coloure of frindeshipp, with a countenaunce setled and framed to an hipocrisie of holynesse, but the yssewe of the matter proued hym to be full of bitter malice, and of euerye subtile shyft to deceiue the poore man. For in speche betwene them two, this minister, besides many other reprochefull woords, dyd charge that martyr of Christe with treason against the Quenes persone: where vpō when the same martyr had made this answere, that he had neuer offended against the Quenes maieltie

Maieſtie, that he had but onelie made a profeſſion of the Catholike faith and religion, whiche can not betraie nor hurt the Maieſtie of anie humane creature, for ſo muche as aboue all other things it moſte pleaſeth the Maieſtie of God. When good maiſter hanſe (I ſay) had ſpoken theſe and other like woords: and ſaid further that he moſte willinglie wolde embrace this deathe, ſithe he was then cleare in his conſcience, that he had neuer committed anie haynouſe crime againſt her maieſtie: but rather (according to his dutie) hade commended her to God in his prayers: and that this crime of treaſon againſt her maieſtie, imputed vnto hym, by his aduerſaries, is in truthe neyther anie crime of treaſon at all, nor any ſynne in the ſight of God: Loe this goodlie goſſeller (as one that had catched plenty of matter, whereupon to forge a malitious furniſe) paſſeth forth of the priſon, bruſheth abrood to the people & publiſheth a libell writen and printed, that hanſe affirmed no treaſon to be a ſinne before God. Maiſter hanſe hauinge intelligence thereof, complained of this iniurie openlie to the people when he was brought

to the place of execution: and there h
opened his meaning towchinge his for
mer woords, and beſought god to perd
the accuſer, for ſo vniuſt, and ſo odiou
an vntruthe.

Tripp & Crowley againſt M. Thomas pounde.

Likewiſe two miniſters for conferé
ce ſake came into a priſon, to a gentle
man whiche had bene ſome tyme a cour
tier, and then was become a priſoner, &
ſo had bene many yeres, for his faith. An
when they had onerworne and wailted a
their matter with contumelioufe and le
wed woords, and had wearied the gentl
man with blaſphemies (as he him ſelfe b
letters complayned), and yet for the
parts had not eyther concluded vpon an
matter, or refuted any thinge by argu
mēt: then this gentleman (leſt their talk
ſhould haue bene alltogether ydle an
vnprofitable) moued them at length t
conclude vpon ſome certein principa
points whervpon they might afterwar
procede to diſcuſſe the reſt. And the po
was this: whether the priuate ſpirit of ec
particular perſone, or the common ſpir
of the vniuerſall churche ought to iudg
of the ſenſe of holie ſcripture? For whe
he had heard them alleige ſcripture ou

The controuerſie.

of all places, and wrongfullie: he affirmed that in theſe matters of controuerſie, a man ſhoulde not runne to the bare letter of ſcripture, in ſuche ſenſe as euerie particuler man lyſt to take yt: (for by this mean all hereſies are defended:) but that we ought to reſorte to the moſte certein Iudgement of the churche vniuerſall, at the leaſt way moſte auncient: which being directed by the ſpirit of God, doeth laye downe before vs the true & naturall ſenſe of ſcriptures. And becauſe the miniſters dyd not admitt this grownd, nor yet refell yt: but (as theyr faſhion is) runne into corners, creakes and ſtarting holes: he put downe in writing (being but a lay mā, & not muche trauailed in ſcriptures) ſix ſtrong reaſons to fortifie his opinion: whereunto he deſired that the miniſters wolde anſwere, & there with all requeſted that it might be lawfull for him, by ſpeche or penne to confute their anſwers, yf they ſhoulde ſeme to hym eyther impertinent and doubtfull, or otherwyſe weake and inſufficient.

A neceſſarie principle for deciding of controuerſies.

VVell, when theſe miniſters had got the writinge: thenſe they packe in haſte, & to the ſuperintēdēt of londō they go: & to

hym they cõplain of the mans pertinacie, how, notwithstanding their aduises and motions, he refused to be a Caluinian, yea and that he durst take vpõ hym to defend his opinion by writing. This superintendent (as in verie dede he is a fumish hasty man, and by nature cholerick) being outragiously incensed with ire, desineth the gentleman by and by in his mynd to some speciall payne, purposing to punish hym throughlye: And thereupon he thrusteth him sodeinlie oute of lõdõ into a streicter kynde of imprisonment: he locketh hym vp in an olde decayed castell, a raw, vnhaunted and obscure place, where he could neyther haue the sight of the Sunne or other light, nor yet of men: he loadeth hym wyth yrons: and (not to recite all particulars) he afflicteth hym with calamities meruailouse & withoute all measure. Now these ministers (being thus put owte of all doubt & feare of their aduersarie) do sett forth a booke, and make a kinde of answer to the reasons by hym before layde downe vnto them: and as in other things, so especiallie in this, they delt moste iniuriouslie with him: for they conceale and dissemble the verie state and

Glish.

Strateford castell.

principall point of the queſtion and con-
trouerſie, charging hym to haue ſayde
that the ſcriptures are (in his opinió) of
leſſe authoritie than the churche: where
in truthe he talked not of the authoritie
of ſuche ſcriptures as are euidentlie
knowne to be diuine ſcriptures: but his
talke was eyther touching the knoweing
and diſcerning of ſuch vncertein ſcriptu-
res as haue bene called in queſtion and
doubted of: or touching the vnderſtan-
ding of the ſēſe & true meaning of dar-
ke & obſcure places of diuine ſcripture.

VValker.

In the mar
thalſey.

Moreouer, a certaine diuine doctor,
and one of ſome authoritie among oure
aduerſaries, came one day (with no ſmall
oſtentation, nor light traine of folowers)
to a certain priſon for diſputation ſake,
as he pretended: (for theſe felowes wold
gladlie beare the people on hand & make
them belieue that they do offer to oure
men diſputations thick and threfolde,)
there, this glorioſe doctor calleth to ge-
ther in to the halle euery priſoner which
was ſhut vp in that priſon for religion,
both the yong and olde, prieſts and lay
folke: he telleth them that he is come to
diſpute: he and his aſſociates take their

seats on the benche, & sitt downe solemnelie. And first of all, though the prisoners were in nũber manye: yet he demaundeth of eche man his name, & dwelling place. Yf any answer not readilie: the diuine by and by wolde fall in a terrible chafe, and shake vp the prisoner outragiouslie. Then before the disputatiõ dyd begynne, one of the prisoners vpon occasion dyd alleige forth of holie scripture some thinge whiche the doctor had denied: whervpon, the sely old man waxeth verie augrie, & in no case will admitt that any suche thing is to be found in scripture: the booke is brought forth, and the thing is recited verie clearlie worde for worde as it had bene alleged. The olde man taketh his spectables and readeth: but for that the booke was another mans booke, he wold not credit yt, but called for his owne: his cõpanions fall to laughing. And (to be short) without further proceding they all arose & departed: and thus the disputation was ended before it beganne. Then the sorye olde felow (when he seeth that he could not preuaile) falleth a cursing, & wisheth mischef and destruction to the howse and to

So he railed against M. Cotton a priest, for telling his surname & not his proper name.

all the priſoners there. And all this fell oute thus, the keper of that priſon being preſent, and aſhamed of the matter. Now, what can be layd more fonde or more ridiculous than this? And yet neuertheleſſe yt was reported for certein and ſure, that this mightie Hercules had ouerthrowen and beaten downe the Catholiques: albeit in verie dede he neuer vſed argumét: but onelie a bare brabling and contention in woords.

There is allſo among oure aduerſaries one other odde miniſter, a bygge man in his owne opinion, yet in other mens iudgements he is but meane: how be yt in tongue not vnreadie, yet raſhe and headlong, by reaſon that he knoweth not hym ſelfe. This felow not long agoe (hoping to pick owt ſome peece of eſtimation by contending with greate perſonages) crept, vnlooked for, into a priſō, where the aforeſayde learned and reuerend fathers, the byſhop of Lincoln and Abbot of weſt miniſter with others of good accompt are impriſoned for religion: And at his firſt entree he gyueth in commaundement that they all appeare perſonallie before hym: he telleth them Fulk.

vvifbiche caſtell.

that he his come to conferre aboute the chefe litigiouſe points of religion: and ſignifieth his will and pleaſure, that they ſhould beginne the diſpiſion. But when thoſe good fathers (as they are wiſe) dyd perceiue the man to doe all this withoute warrant, and vvithoute anie certein order or forme of conference, but onlie vppon a raſhe and vndiſcrete heade of his owne, and meerlie for vainglorie: they make ſmale accompt of him, but contemne ſuch ridiculouſe vanitie of the arrogat yong felowe. And therfore when they had ſpoken ſomething abowte the vnreaſonable condition then offred, and of their want of bookes, tyme and other things: they leaue the man to his owne folies, & (as beſt beſemed their grauitie) they lett hym paſſe away, as one by them conténed, rather than vexed. But yet the yong peacocke (as his maner is) aduaunced vp his tayle triumphed abroode with all brauerye, and publiſheth a pamphlet of his great conqueſts and victories ouer captiues: In which pamphlet there are many vntruthes, very many friuoloufe toyes, and nothing to ſerue his turne, nothing to make for his ſide, but mere

vanitie, and that euen by his owne declaration, as he hym ſelfe telleth his owne tale.

But when ſuche huddling & ſhyfting of matters was knowne, ſo as manye euen of oure aduerſaries, dyd miſlike yt (for it had allmoſte bredde a cõmon quarell, & had wellnigh putt into the peoples heades ſome ſuſpition that theire cauſe was ouer throwen:) Some there were which (to ſalue this ſore and to take away the infamie) made a certaine promiſe that within ſhorte ſpace there ſhould be a diſputatiõ with cõditiõs very indifferent and verie reaſonable. And thereupon, the knight Marſhal writeth vnto the keper of the Marſhallſey, and cõmaundeth hym to inquire and ſignifie, yf anie papiſts vnder his charge wolde mainteine their cauſe by diſputatiõ: that they ſhoulde ſend to him in writing ſuch cõcluſions as they wolde defend, and ſhoulde ſubſcribe their names, make them ſelues redie to diſpute: that he hym ſelfe wolde aduertiſe them verie ſhortly of the maner, place and time of the diſputation.

In Nouember. 1580

A newe diſputation appointed

This thyng pleaſed all men. Three of oure preiſts, thoughe yonger in yeres, &

M. Boſgraue. M. Shyrwin. M. Hart.

of leſſe reading (for ſuch as were of more abilitie & experience were all ſent away from London as I told yow before): yet with a certein good aſſurance, truſt and confidence in their cauſe, doe vnder take the charge: And therfore they cloſe vp certain concluſions in writing, ſubſcribe theire names, and ſend them awaye to the knight Marſhall with greate thanks. But the concluſions pleaſe not oure aduerſaries: they appoint others accordinge to their owne phantaſie & ſend them back. Theeſe oure men doe allowe: the day for the diſputation is appointed: greate is the expectation thereof. But what folowed? Forſothe, in the day (as I think) next before they ſhould diſpute, the aforeſayde defendants on oure ſyde were remoued from the priſon of the Marſhallſei, and conueyed to the tower of London to be racked: that ſithe they wolde not be taught nor perſuaded with reaſons fett from authoritie, they might there be trayned vp and exerciſed with argumēts deriued from the rack and torture.

But yet all this coulde not terrefye oure Catholiks frō their ſute touching a diſputation to be had with an indifferent

cõditiõ. VVher vpõ a noblemõ, & one of the cheefe of her Maieſties moſte honorable Councell, moued (as I think) with the vrgent petitiõs of ſome Catholiques, agreed thus farre at lengthe, that in this common ſute, he wolde in a priuate maner ſatisfye ſome principall perſones that were then in priſon for religion. For he called them vnto his chamber, and ſayd, that vpon the loue he bare vnto them, he was moued to agree vnto their requeſts, and deſired them to ſhew themſelues indifferẽt and diligent hearers, and not peruerſlie obſtinate in a deſperate caſe: And ſayd further, that he putteth no doubt, but by this one conference of verie well learned men, the truth of the matter might moſte eaſilie be diſcouered. The gentlemen ſhew themſelues willing to be conformable to that requeſt, and humblie thanke his Lordeſhypp for ſo greate a benefite. But they looke aboute yf they coulde ſee anie Catholique diuine to defend their cauſe by diſputation (for here were foure miniſters preſent to impugne it) yet they fynde none: they merueile muche: neuertheleſſe they ſpeake not a woorde of yt: Becauſe they

Thee Erle of Leceſtre

D. Laurence hũfrey vvithhis fe lovves.

wolde ſee the yſſewe and ende of the matter.

Adam Squier.

And at the laſt vp riſeth a miniſter from the benche, and (with verie great commendatiõs of his aſſociates before) downe he goeth as ſmothelie as may be among the priſoners, & offreth hym ſelfe to be oure ſpokeſman, and to pleade oure cauſe. VVho cowlde forbeare laughing, yf the reuerence of the place wold haue admitted a ſkorne? who wold not haue pityed oure caſe, to ſee vs thus fruſtrate and diſapointed of oure owne frendelye counſailers, and cõmitted to the defenſe of none but of oure foes? Yet forſoothe he geueth vs fayre woords, & will nedes beare vs on hand that he will ſupport vs with his faithfull aſſiſtãce. And thereupõ he ſteppeth furth, and vp he lerketh his hands, & white of his eyes to heauẽ ward, (as his maner is) and (full deuoutlye lyke a good man) he there vndertaketh the defenſe of the cauſe: but of what cauſe I pray yow? forſoothe euen of that ſame cauſe, which before (like an apoſtata) he had betrayed and forſaken, and made his bragge thereof when he had ſo done. But who wolde beleeue a ſkornfull and light

tryfeler? Ys there anie ſo madde (think yowe) as to cõmit ſo weightie a cauſe to hym that pleadeth in ſkorne? or to truſt a leaſting diſputer with a matter of ſaluation vpon his bare worde: who (as it is reported) can not be truſted of his creditors in a money matter, no not vpon his othe when he ſweareth moſte depelie?

And theſe are all in a maner, that can be ſayde of the diſputations or cõferences with miniſters in matters of learning. For I doe not remember, that oure aduerſaries euer yeelded to graunt any diſputation to Catholiques, beſides theſe whiche here I haue mentioned: ſauyng onlie the late diſputation whiche they graunted to maiſter Campian, being thẽ a priſoner, & twiſe before that tyme racked, deſtitute of bookes, and vnprouided of all things, ſauing onlie of a good cauſe, & of a well willing mynde. But as for that diſputation, we heare (euen by the teſtimoni of thẽ which were preſent) of muche parcialitie, & iniurie therein vſed, yea & of mani ſuch odd ſhyfts, as perhapps to learned men might ſeme ſkant credible: but we are ſo admoniſhed by examples in experience of former tymes, as we are

The diſputatiõ vvithe father Campian.

And once again racked ſyns the tyme here mentioned.

forced to miſtruſt any thing, beyt neuer ſo vnliklie, towching the indirect dealing of timourous and falſeharted men in a naughtie cauſe. For who is ignorant, that nede maketh the naked man to runne, or that the ſwoorde of neceſſitie is of all other moſt daungerous? or who doeth nor verie well vnderſtand that old prouerb, pouertie maketh many theues, and that error and want in a deſperate caſe, leade many men into vnhoneſt wayes? but now let vs diſgreſſe a litle while to other matters, for me thinks I haue ſpoke enough of priſoners. And though their condition ſeme harde and painfull: yet is the condition of thoſe men eyther more painfull or more intricate, and more incumbred whiche liue abroade vnder ſome colour of libertie and are neuerthleſſe vexed and ſhaken with ſtormes and tempeſts. For they whiche are ſhutt vp cloſe withein the limittes of priſons: though in other reſpects they ſeme to be full of calamitie, yet in this one point ſeme verie happie, that in mynde they haue ſome quyetneſſe and tranquillitie. But the Catholiques which are abrood I mean thoſe that are dwelling di-

The affliction of Catholiques ovvte of priſons.

ſperſed through England, are neither ſuffred to reſt nor abyde any where: but are toſſed and tormoyled to and fro, as it were with waues & wyndes in continuall vexatiõs and troubles. For where ſo euer yow wolde ſett youre feete, what way ſo euer you vvold goe by ſtreete or pathe, yovv may ſee lamentable ſights: this man to flye awaye: that man to lye hydden in a corner: an other to conuey hym ſelfe priuilie in diſguiſed apparell: ſome apprehẽded and led to the ſuſtice: others to be ſought for & not taken: many to abyde amõg buſſhes and vvoods: a greate nombre to haunt the feilds in the daye tyme, and neuer to repaire home but at mydnight.

Searching of houſes by night.

And yet when they are at home in their owne houſes: they can not ſo be in ſecuritie one houre. For at midnight oure aduerſaries oftentimes ruſhe in forcibly vpõ them, and ſett a watche aboute the houſe, that none may eſcape: then they ſearche euery chamber, euen the bedchãbers of wiues and maidens: aboute they goe throwgh all the houſe from place to place, veweing, toſſing, & rifeling in euery corner, cheſts, coffers, boxes, caſkets

and closetts. And yf anie thing happen to be fownd that maye woorke some detection of religiō, or may brede anie blame, or minister matter of surmise; as siluer chalices, patens, candlesticks, crosses, books, vestments, & other ornamēts whiche are called churche stuffe: these they snatche away, by a priuiledge of robberie, and by the prerogatiue of their gospell: for other lawe thei haue none to mainteine these their doeings. And that these things may not goe alone, they catche holde oftentimes, for companie, of what so euer other thing lyeth bye. And lest anye thing els should be lost by negligence, they stick not to ryfle the bosomes, purses, and coffers of honest matrones, yea and to vncouer their verie innermost garments, & oftentimes to teare & rēt thē a sunder with violence, to see yf anye Agnus dei, crucifix, medalls, beads or anie halowed things doe lye hydd there. These pageants their sergeants doe play, their catchepoles I mean, whome they call purlyuants, those hungrye starued beasts rūning moste fiersly on euery pray or bootye: And in the power of these felowes yt lyeth, whō so euer they

do

do finde in the houſe eyther to commit to priſon, or at theyr will and lyking to trouble with other vexatiõs, except they be annoynted with the oyle of the ſinner, and pacified with ſome gratefull ſacrifice of money. Pſal. 140.

This is the peace and reſt which oure Catholiques do finde at home in their owne houſes. Lett vs ſee alitle what interteinment they doe fynde abroade. I haue tolde you howe theſe purſyuants lyke theuyſh night fyendes do runne withe deadelie hatred to doe diſpleaſures in howſes: we mayë add herevnto hovv they beſett the common wayes and croſſe ſtretes with ambuſhements lyke noone daye deuills. For yf any of oure men, whoſe name is preſented, doe happen to paſſe through eyther citie, towne or village: hym they apprehend in the commõ ſtrete. Yf anie enter in to anie citie yea by night, and be betrayed or bevvraied by the detectiõ of ſome eſpiall, taleteller or pickthanke (vvereof vve haue greate ſtore:) hym they hale and dravv forth of the common tauerne, or ynne: but thoughe one be neyther preſented, nor bevvrayed, yet ys he not for all that in Pſalm. 99.

ſafetie, except he vtterlie eſchevve all companie and conuerſation vvith men: For by many vvayes and means, euen vpon a light ſuſpition onlie may a man be brought in perill: As for example, yf a man doe refuſe to eatefleſche on dayes prohibited by the churche: yf he be ſene to pray ſome vvhat earneſtlie, and ſpetiallie in latin prayers: yf he bleſſe hym ſelfe vvith the ſigne of the croſſe: yf he counſail anie to faſt, or moue one to virginitie or ſingle lyfe: yf he ſome vvhat earneſtlie commend the auncient fathers: yf he ſay or affirm any thinge on the behalfe of the Catholique religion, or confute a verie manifeſt vntruthe of oure aduerſaries: Nay, when others by courſe one after an other doe raile and ſpeake reprochefully againſt the Catholique religion, yf he (for his part onlie) holde his peace and ſpeake neuer a woorde: anye of theſe is matter ſufficient to bring a man in queſtion for religion. And to be ſhort, there is extant an edict and lawe, not long a goe publiſhed, wherby euery man hathe power and authoritie to preſent, appeache, or accuſe anie mã, who ſo euer he be, vpon euerie leaſte circumſtance,

In Nouember 1585.

whiche may induce anie ſuſpitiō or ſurmiſe of the Catholique religiō. By meane whereof, manye ſynce that tyme haue bene apprehended, and verie manie haue bene afflicted with diuerſe vexations & aduerſities.

But there is one maner of roughe dealing (for I vvill not vſe a more greuouſe terme) vvhich afflicteth more thā all the reſt: I meane that, vvhiche oure men doe finde and feele in ſutes of lavve, in triall and Iudgements before iuſtices, in priuate buſineſſes, and in the common conuerſation and entercourſes of lyuing to gether one vvith an other. For this is a matter vvhiche in dede toucheth the verie veines and ſinevves of the naturall ſocietie of mankinde, that are nouriſhed and preſerued by Iuſtice & humanitie or gentle behauioure: & doe deteſt all cruell barbarouſnes. But for my parte, I doe neyther complaine, nor thinke it mete to complain, yf neyther fauour be ſhevved vnto oure perſones, nor pitie nor compaſſion to oure eſtate and condition, be yt neuer ſo afflicted or miſerable, (for I can be content, ſithe they will nedes haue yt ſoe, that ſuch humanitie and ciuile cour-

teſie as nature graunteth euen among enemies be denied vnto vs their bethren, for the hatred whiche they beare to oure religion:)yet in verie truthe, for ſo muche as there be ſome, whiche are not ſatiate with the rigour of lawes, and greuouſneſſe of paines and puniſhments layed vpon vs all readie, but they will nedes add a bitter vexation of malice and euell will of their owne deuiſe and makinge: inſo muche as eyther by pretenſe of lawe they vſe rigoure againſt vs, where there is no lawe to warrant them: or elles they extēd the rigoure of the law, further than the mynde of the lawmaker dyd reache: and that in greateſt, and moſte weightie cauſes, euen ſuche as concerne oure liues and oure bloode: no mā ſhoulde wounder, yf we mourne, yf we lament, yf we ſighe and grone a litle vnder ſo great a bourden of calamitie.

The greate rigoure of ſome Iudges againſt Catholiques.

Lett vs therfore ſee, what Catholiques doe endure allſo in this maner of perſecution, which ariſeth vpō hatred and deſpite of the chriſtiane religion. Fyrſt, there is a certein law (which before I haue recited) that, who ſo euer ſhall obteine frō the byſhopp of Rome bulls or publick

Page. Nō ber 2.

instruments, or bring the same in to England: he must be reputed guiltie of hyghe treason. Nowe admit this to be a moste iuste lawe: (for I doe not here entreate of the equitie and indifferencie of the lawe, but of the mynde and intent of the lawe:) VVhoe seeth not that the intent of this lawe was onlie to except, prouide & take order, that the pope shoulde not determine or appoint anie suche thyng to be done, touching causes or affayres of England, as he was wont to doe by way of bulls (as they terme them) or writts Apostolique? And yet not withstanding, not longe agoe, when a certein bare copie of the bull, conteinynge a denuntiation of a yere of Iubiley, then paſt, was fownde: albeyt the same perteined not to English men: allthough it was printed withe in an other princes dominions: allthowgh the force therof was determined more than a yere before: although it lay (as matter of no accompt) among onlie torne & cast papers: all this not withstanding: the greuousenes of the matter was so vehementlie enlarged, & aggrauated by the seueritie of a Iudge: as a prieſt in whose chāber the copie was fownd, was, for that same 1575.

A notable point of iniustice.

Iudge Mā vvoode.

M. Mayn prieſt.

M. Trugiō

cauſe, put to a moſte cruell deathe: and a gentleman of greate woorſhipp, though ignorant of the matter, yet beauſe he enterteined the ſame prieſt in his howſe, was by the ſentence of the ſame Iudge turned owte of all his goods & poſſeſſiōs (which were very worſhipfull) and caſt in to perpetuall priſon.

At dorceſter the fifth of September. 1581.

Again, before the ſame Iudge and promoter, (for he executeth bothe thoſe offices againſt Catholiques) a certein honeſt man was arraigned of highe treaſon, vpon the one and twentieth capitall lawe before mentioned, becauſe he had geuen a reaſon to one of his neyghboures, whie he hym ſelfe might not goe to the churches of proteſtants with a ſafe cōſcience. Nowe, this Iudge dyd interprete the mās wordes in ſuche a ſenſe, as yf by the reaſō which he gaue, he ment to haue drawne his neighboure to his owne opinion, and cōſequentlie to haue diſſuaded him from the Religion of England, and by an other cōſequence to bring him to the obediēce of the bythopp of Rome. So long are the ſnares which are ſett to intrapp oure bloode. But ther is yet an other ſeuere practiſe of this Iudge, to geue more

page. 67. Nuber. 21.

A hard cōſtruction of a lawe.

ſhowe of his cruell mynde in this matter. For when yt was referred to a Iurie (as the cuſtome of the countrie requireth:) and that the inqueſt could not fynde the offēce to be ſo greuouſe as deſerued deathe: they were compelled by the authoritie of the ſame Iudge to fynd it to be a matter of treaſon: ſuche a practiſe as was neuer wont to be vſed, nor ought to be vſed againſt any man, were he neuer ſo farr paſt hope of grace, neuer ſo deteſtable naughtie.

The lavv againſt vagabunds.

And where there is a law in England that ſuche ſlouthefull beggars as will not abyde ī one certain place, but idelie roaue abroad frō place to place like vagabunds ſhould be whipped and burned in the ears with an hote yron: yt ſo fel owte that a yong man, born of honeſt and riche parēts, ſkilfull in humaine learning, hauing left his ſtudie for a tyme, and going from Londō to viſit his fryndes was apprehēded, and brought before a Iudge for religion. VVhat affinitie is here with the perſones noted to be puniſhable by this lawe? yet becauſe the yonge man was thē latelie come forth of ffraunce, & had bene trayned vp in the popes Seminarie: ther-

Marck ſyppet.

Flete-wood. fore and haſtie froward Iudge, in deſpite and malice that he beareth to the Chriſtian religion & Catholique cauſe, wolde not dimiſſe the poore man before he was whipped throughe Londō, and odiouſlie burned in the eare. The like puniſhement touching burning in the eare was executed verie latelye at the Citie of yorcke (as I haue hearde) & vpō a prieſt. And I could Falk. recken vp a great nomber of like ſtrict dealinges of Iudges againſt Catholique: but this may ſuffice for a complaint. God Eſa. 11. which *Iudgeth the poore in iuſtice, and requi-* Pſal. 30. *teth the prouude abundantlye.* Oure Lorde Ier. 29. *vvhich is bothe Iudge and vvitneſſe* (as Ieremie ſaithe), Eſa. 27. *& vvill Iudge in meaſure againſt meaſure, vvhen meaſure ſhall be caſte avvaye,* pardone theſe Iudges for ſo wicked and ſo vniuſt iudgements.

But what might a man ſay to the wickednesse of this tyme? whether now (good God) whether now haue theſe exulcerate and rancorouſe controuerſies towching matters of faith and religion thruſte vs? how haue they plucked vs downe? no nation in the worlde adourned with ciuil maners: no countrie indued with the holie lighte of Chriſts Goſpell:

no people ĩſtructed with Chriſtiã lawes & cuſtomes, was euer eyther better framed to courteſie and humanitie, more diſpoſed to beneficence and fryndelie behauioure, more inclined to the loue of equitie, more bent to pitie and mercie, than this Engliſh people and nation was, before ſuche time as this vnluckye, deteſtable and peſtiferous hereſie had hardened the hart, and intrailes of loue, infecting them with deadelie poyſons of malice. For this is ſhe that hathe ſhaken in ſunder the bolts and bares of right and equitie: this is ſhe that hathe diſſolued the bonds of loue and amitie: this is ſhe that hath blowen vpp the fowndations of mercie and beneficence: this is ſhe that hath cutt in ſũder the veines & ſinewes of the cõmon ſocietie of men, and with a fyendelie force and tempeſtuous violence hath knocked together the membres thereof and beaten them one againſt an other into miſerable diſorder & confuſion.

But now perhaps (frinde Gerard) the time wolde require me to make ſome ende of this epiſtle: for me thinks I am verie long: and I owght to haue care that I weatie yow not with a reporte ſo greuouſe

and lamentable, as in truth it can not but vehemently trouble yow (I think) whils youe are reding it, seing yt woorketh suche passions in my selfe in writing it, as some times I can not refraine frō weping, whiles I considre, eyther what I haue writen, or what I haue omitted. For there be farr moe things that ought to be suppresied and passed ouer in silence, rather than here to be cōmitted to writing: partly for that I should charge my selfe with an infinite laboure in reciting all the particulars: partly, becauſe the certain knowlege of very many things in these difficulties and troubles of tymes and causes, can not be had: but moste especiallye, for that the explication & notice of the principall matters, and the discouerie of the persones whome they concern, do runne to gether in such sort, as they can not be so seperated that the matters may be well vnderstoode, nor so annexed as the persones may not be damnified. For the things can not be committed to publick speche or writing, but that the persones may be drawne therby in to priuate perill. Lett vs ther fore leaue these things to them which are to come after vs, that they

may eyther cõmit them to writing whan oportunitye ſhall ſerue: or elles in the meane time, with inward amaſedneſſe, & ſecret ſorow meruaile and be waile the caſe.

Now theſe things whiche I haue tolde may ſuffice to minifter matter, eyther for ſorow and heuines, or for a leſſon and example. For oure calamitie ought to be a perpetuall leſſon, not onlie to oure ſelues and oure poſteritie but to all Catholiques allſo through the woorlde: howe terrible a thing it is (as the Apoſtle ſayeth(, *to fall in to the hãds of the liueing god*: And to refuſe *to doe the vvoorthie vvoarkes of pennance*: yea, after mẽ haue bene therũto admoniſhed. For oure owne ſynns and the ſynns of oure parents and auncetours haue layde vpon vs this moſte heuye and painfull ſcourge of God, whiche will wax heuyer withowte doubt, and reache further, yf the Iuſtice of God, (by due repẽtance of Catholiques, and amendement of their ſinfull lyues) be not preuented. Heb. 10.

And as for ſorow, particular or common, (frind Gerard,) who wolde not iudge that the things now by me recited may procure ſorowe, and heuyneſſe

enough, eyther to yow or me, or to anie Catholique who ſo euer: for as they be verie manye, moſte greuous, and haunt vs daylie: ſo in reſpect of the cauſe, they are moſte vniuſt: for their maner of dealing, they are molte adiouſe, and for the Innocencie of the perſones wich ſuffer, they are moſte vnſemelie & full of indignities. Neuertheleſſe (as I haue ſayde before) I coulde not touche euery ſpeciall matter, nor yet the chefe and principall points: then muche leſſe is any man able to putt downe in writing the particularities of matters moued in that ſtrict maner of examination, practiſed by oure aduerſaries againſt vs, with interrogatories ſo drawn in length by peece meale, with ſuche ſearching and ſiftyng euen in to the ſmalleſt motes that may be diſcerned, ſo curiouſlie, ſo circumſpectly, with ſo many eyes caſte vpon a man, and with ſo many notes, and obſeruations as nothing can eſcape them. And yf a woorde, yea a peece of a woorde ſlipp forth of a mans mouthe at vnwares, or that he happen to geue but a wink with his eie, or a nod with his heade, whereby anie ſuſpition may ariſe, that he fauoureth oure cauſe: there

The ſtraite examination of Catholiques.

is then matter enough, wherupon eyther to accuſe hym, or to caſt hym in priſon. As of late (by report) ſome were put in priſon for ſpeaching afew words in commendation of Catholiques touching the late diſputations.

But beholde a more ſtraũge practiſe putt in executiõ by oure aduerſaries, not many dayes a goe. For all the ſtudents abyding withe in the vniuerſities, were by thẽ enforced vpon their othes, to diſcouer and appeache euery perſone, whome ſo euer they knewe or ſuſpected to fauour the Catholique religion in hart: to this intent and purpoſe (with oute doubt,) that they might driue away all ſuſpected Catholiques forthe of the vniuerſities. Nowe I praye yowe looke well in to this deuiſe. This matter of ſuſpecting, how farr dothe yt reache think yow? how [illegible]ilie is it couered vnder the cloke of diſſimulation? how redily dothe yt attend vpon hatred and enuie? what licentiouſe ſcope doeth it geue to ambition? how much force dothe it bring to yll will & malice? & how ſharpe ſpurre is it to pricke forwarde euerie kind of reuenge? See then an experiment fallen oute euen of the preſent occaſiõ of

In Auguſt. 1581.

In Oxford.

this depe deuiſe. A miniſter forſoothe did accuſe one vpon ſuſpitiõ of the Romaine religion. The perſone accuſed dyd aſke the miniſter what he had for hym to induce that ſuſpition: becauſe (ſayd the miniſter) I doe not ſee yow reſorte ſo much to ſermons, as yow wolde doe, yf yovv vvere feruent in the zeale of oure religion. How weightie and ſtrong is this cõiecture, to enforce an accuſation? Alas full greuous and troubleſome is the ſtate & cõditiõ of them vvhich euen by lawes and publick authoritie are ſubiect to theſe ſtormes of malice, and to theſe tempeſts of the ſurmiſing forgerie of ſycophants.

A foliſh ſurmiſe of a miniſter.

And becauſe I am talking here of that prõptneſſe, facilitie and raſhe diſpoſition to accuſe, whereby oure aduerſaries vſuallie do charge vs with offenſes, and do ſurmiſe ſlaunderous tales, & meere cauills againſt vs, and that vpon moſte friuolous and impertinent occaſiõs: And albeit for haſt I thought to haue omitted this point: yet one example I will leaue for this place: whereby youe maye perceiue, that we are not onele accuſed for ſmall and tryfeling matters, but blamed

and punished oftentimes for the benefits whiche we bestowe vpon them. The historie is notably well knowne, pleasant allso, and yt will geue to youre Italians there (beside matter to maruaille at) some patern allso of the estate and condition of oure affairs and troubles. And thus it is.

An historie touching restitution.

A courtlike gentlemã of good vvelth, that had liued in much brauerie hapned to fall sick. And vvhiles he vvas lyeing in great pain: he dyd fall (as at that tyme ytt happeneth often to the most recheleſſe) in to a vehement cogitatiõ & depe studie of the lyfe to come. VVherevpõ he called for a prieſt (for in mynde and opinion he vvas Catholique) that by his aduise and counsaile he might learne to dye vvell. The prieſt (according to his deutie, and the custome of the Catholique churche) admonished the sickman amonge other things that yf he had anie vvaye hurt or iniured any man, or vniustlie possessed other mens goods: he shoulde go aboute by and by to make restitution accordinge to his abilitie. The sick man dyd agree to doe so, and called to remembrance that he had taken awaie somewhat from a certain Caluinian vnder colour and pretense

of law in dede, but not vnder anie goode assurance for a Catholique conscience to trust vnto: therfore he tooke order for restitution to be made, & died. The widow, his wyfe being verie desirous to accompliſh her husbands will, and affraied to committ the matter to an heretique, was in verie greate perplexitie of mynde, and coulde not ridd her selfe out of it. Now whiles she was thus intangled in the bre-
M. Alvvai. res of dowbtfullnesse, by good happ a priest cometh to her she declared her greefe vnto hym, and beseecheth hym for gods sake to helpe her, eyther with his trauaille or with his counsaile.

Now the good man, whā he perfectlie vnderstoode the deuoute and holie desire of the gentlevvoman, being hymself a verie zelouse and charitable man, vvillinglie profered to put hym selfe in all perill that might befall in doeing the thing vvhich she desired, persuading hym selfe that no man wold be so cruell and barbarous as of a benefit to desire reuēgemēt.
The thyrd day in Easter vveke. Therfore first he commended the matter to God, then he mounted on horseback & awaye he goethe on his Iourney. And when he came to the towne vvhere the man

mã dyd dwell to vvhome the monei vvas to be deliuered: he ſetteth vp his horſe in the next Inne, that he might be readier at hand, for ſcaping immediatlie after his buſineſſe vvere diſpatched: he goeth hym ſelfe to the creditors houſe, he calleth the man forth alone, taketh hym by the hand, and leadeth hym a ſide from the companie of others. Then he declareth that he hath money for hym, vvhiche he vvolde delyuer to hym vvith this condition, that he inquire no further, eyther vvho ſent yt, vvho bringeth yt, or vvhat the cauſe or matter is, but onlie receiue the money, and vſe yt as his ovvne. The olde felovv promiſeth faire, and with a good will geueth his woorde faithfulli to doe ſo, and with many thanks he dimiſſeth the man, and ſendeth hym away.

Fiſher of vvarvvicke.

Tvventie poũds engliſh

The good prieſt with all the ſpeede he was able to make haſteth to his hoſtes houſe, for to cate he holde of his horſe & flie away: but all in vaine For forthvvith the deceitfull old felowe betrayed the prieſt, and ſent men after to apprehend hym. And firſt to begynn with all, they made this ſurmiſe againſt hym, that forſothe he is not a man but a deuill, whiche

Tvvo of the ſayd fyſhers brethren.

He is takē for a deuill vvhich maketh restitution of ill gotten goods.

had brought money of his owne making to bewitch the olde man. And for a proofe there of, they vsed this argument among others, that he had a blacke horse. And this horse they dyd obserue & watche diligentlye whether he dyd eate haye as other horses eate or no. And as for the priest, they put a horse lock aboute his legg, shutt hym vp close in a strong chāber, and appointed a felow to be with hym continually bothe day and night, which shoulde watche yf he dyd put offe his bootes at any time, & if his feete were like horsefete, or that he were clouē footed: or had fete slyt and forked as beasts haue. For this they affirmed to be a speciall marke whereby to know the deuill, vvhen he lyeth lurking vnder the shape and likenesse of a man. Then the people assembled aboute the house in greate nūbres, and profered money largelie that they might see this monstre vvith their ovvn eyes. For by this time, the people are persuaded that he is in dede an yll spirite or a verie deuill. For vvhat man vvas euer heard of (say they) vvhiche (yf he had the mynde, vnderstanding and sense of a man) vvoolde of his ovvn volunta-

tie vvill and vvithoute anie reſpect or conſideration at all geue or proffer ſuche a ſumme of money to a man vtterlie vnknovven, of no acquaintance vvith hym, and a mere ſtraunger of an other countrie.

Novv vvhen they had thus contumelioulie vexed Chriſts ſeruant a vvhile: they pretended to ſett the man at libertie, and licenced hym to depart and goe avvay vvhether he vvolde: yet all vvas but a deceiptfull practiſe to vvork him more ſpite and iniurie. For loe, the vngratefull & churliſhe Caluiniã, vvhiche had receiued the monei, ſent oute priuilie a ſuborned fellow to ſtay the good prieſt as he vvas goeing forth: to with holde him from eſcaping away: and to accuſe hym of high treaſon. This was no ſooner done than the man was all ryfled, and ſpoyled: his horſe ridden and vſed as pleaſed them, his money all taken from hym, ſauing a litle portion to ſerue for his expenſes to the citie of London, whether ſhortly after they ſent hym as a priſoner with a ſtrong and curiouſe garde, And when he came thither, and had opened the matter to her maieſties Councell (or rather to one of

The brother of the ſaid fiſher

thē, that the matter might not be vttered abroade to the reproche of the deade:) he was by them caſten of, and put ouer to the Superintendent of London, and by hym throwne, firſt into one priſon, then in to an other, and thyrdlie in to the Tower of Londō, vvhere the ſpace wellnigh of a quarter of a yere (hardlie eſcaping the racke and tortures) he was ſore puniſhed for that heinouſe offence (forſuthe) of reſtitution.

That is, firſt in to his ovvne porters lodge: thē in to the gate houſe at vveſtminſter.

And here the recitall of this hiſtorie putteth me in remembrance of that ridiculous and wanton maner of chatting of oure aduerſaries (as oure moſte auncient enemies were wont to doe) in ſlaundering Catholiques to be of familiar acquaintance vvith deuills. And I might ſooner lacke time thā matter, yf I ſhould recken vpp all the ſurmiſes, and fables whiche they haue forged, touching this point. But among many this is one. Poules ſteple in London was meruailouſlie (a fewe yeres ſynce) blaſted with lightning, and ſett on a light burning fyre ragiouſe hoate and ſkant extinguiſhible: Oure aduerſaries layde thē fault and blame thereof vpon vs, & were not a ſhamed to ſay

Poules ſteple burned.

that it was done by lugglings and coniurings practised by Catholiques. Again, it hapned that certein charmes or inchauntments, and deuises of witchecraft wound vp together in peeces of parchement with figures, characters & such like fond toyes, and hydde in the grownde, were at lengthe fownd by certein persones: The matter was supposed to haue bene contriued for some mischefe or destruction to the Quenes Maiestie. But who was he among all oure aduersaries which did not charge Catholiques with that fact? yet loe, not long after, yt was fownd owt and proued, that a certein ministre was the Author and principall of this sorcerie, & had diuerse complices & accessaries whiche were verie zealouse gospellers: whereupon all was huyght sodainlie: yea (as busye as they were before) now they say not one woord of the matter, sauynge that some (to turne the fault frome one to an other, that the blame might fall som way on Catholiks) sayde that this ministre had perhaps dissembled his religion and was a verie papist in his hart. A like surmise was deuised vpō an accident that hapned in a citie and vniuersitie. VVhere

The ministre of Newington.

Oxford.

a booke bynder for ſpeaking ſome woords in the fauoure of the Catholique religiō was arraigned at the aſſiſes, before the Iudges, and roughlie handled by all the benche. For beſyde muche griefe and vexation whiche he endured in priſon: the matter fell owt thus at the laſt, partlie by the verdit of the Iurie, and partlie by the rigoure of the Iudges: that the poore man was fyrſt made to ſtand openlie in the market place to his reproche and infamie, then were his eares nayled hard and faſt to a poſte and a knyfe was put into hys owne hand, there with all to cutt his owne ears in ſunder & ſo to delyuer hym ſelfe. This was a ſeuere ſentence aboue meaſure as many men then dyd think. But what folowed? A wonder full Iudgement of God vndowbtedlie. For withein few dayes after, the two Iudges, and well nigh all the iurie, many of the iuſtices & free-holders, with verie many other of them whiche had bene preſent there, dyed all of a ſtraunge kinde of diſeaſe, ſome in the ſayd citie, and ſome in other places. But all the blame for this was layd vpon Catholiques: all this was imputed to magike and ſorcerie, as practiſed by Catholiques

VVhat ſafety then or ſecuritie (frind Gerard) is there for vs? In how hard termes ſtand we think yow, when not onlie other mens faults are layed vpon vs, but the manif. ſt Iudgements of allmightie God are peruerſlie interpreted to oure inconuenience and infamie?

I could neuer make ende yf I ſhoulde proſecute all the other means whiche our aduerſaries woork to the d. ſhonoure and ſlaunder of oure cauſe. For yſ they may find one (be he neuer ſo baſe & ſo badde) which can tell anie reprochefull tale againſt Rome: or bringe anie tydinges ſownding to the rebuke thereof, or of any others which are thought to fauoure our faith and religion: albeyt that the ſtuffe which he bringeth, or the tale whiche he telleth be either nothīg but verie rakinges of the ſinke & cānells of filthie detractiō, or elſe voyde of all probabilitie or appearāce of truthe: yet ſuch a felow is for theyr toeth: hym they take holde of as affectuouſlie as they can, and obtrude him to the people as a prophet: to hym they geue free leaue, and libertie to talke, to diſpute, to preache, and to write what ſo euer he luſteth according to his owne

So vvas Io. Nicols a grammarion, and

minister coming from Rome & lyeing of Rome. Set vp in the pulpet & honored vvith an honorable presence.

phantasie & pleasure, so he doe it by way of despite and contumelie against the Catholique religiō. Now whence cometh so great rancour and hatred? wherof springeth so muche displeasure and malice? what may be the cause of all this spite and enuy? can ye tell? Yea but they rest not thus: they stay not with in this degree of immodestie: nor are content to be kept with in these limits of folye: they run headlong much further: for yf there be none to be fownde, which can tell skornfull and scoffing tales, nor throw vp on heapes any filthynesse, nor obserue and note any misbehauiours against Rome: then doe these felowes forth of theyr own forge coyne and deate new miracles and wondres of Rome, to doe them selues some pleasure or seruice in pulpets, tables, & books. And to such an effect they haue latelie settforth in a printed păphlet many meruailous things to haue happened the last yere at Rome, & that by the space of many dayes. VVherby they woulde make vs beleiue that God by greate and straunge signes and tokens doeth shew his wrath and indignation against that citie, for they tell vs of two Sunnes and two

The 23. 24. 25. daies of Ianuarie. 1580. This fablingbook vvas printed by Iocharlevvood and Ed. vvhite vvith approbation vnder noted.

rainbowes that appeared at one time: that ſaint Peters great gate dyd fall downe, and kill fourtene perſones with eight ſoldiours. That two towers allſo of Saint Peters churche were fallen, had beaten downe the churche and cruſhed in pieces much people, amonge whom were eightene preeſts: further more, that the churches of the franciſcanes, ſaint Iames, & of ſaint Bartilmew, with oure ladyes churche, the whole Monaſterie of Marie Magdalen, the whole Armorie of the citie of Rome, the hoſpitall of an hundred and fiftie perſones with an infinitie number of other houſes and buyldings fell downe all at once: And all this happened (ſay they) to the intent that the world might vnderſtand the Roman Religion to diſpleaſe God. I paſſe ouer and omitt verie manie ſuch artificiall ſhiftes and deuiſes which oure aduerſaries doe leane to, of purpoſe to make oure cauſe more odiouſe in the open ſight of the people.

Now therfore (to come at the laſt to an end) yow know the ſtate of oure caſe, in what termes vve ſtand, and to vvhat Iſſue oure matters in England are grovvé. All is on a hote fire vvith the light

burning flames of peſecutions: Catholiques and right belieuers are euerie where afflicted with all maner of diſcõmodities, with hatreds, with reproches, with bõds, with impriſonments, with iniuries, and with what elſe ſoeuer ſerueth to an afflicted lyfe or helpeth to make vp a calamitie, full, abſolute and perfite: And yet for all this oure aduerſaries are not moued at all with any affectiõ of pitie or cõpaſſion: but their wrathe waxeth fierce, and their malice groweth freſh dailie more & more: In ſo muche as now they ſeme to be come to that point whereof oure Sauioure foretolde: *that euerie one that killeth yovv, thinke he doeth a ſeruice to God.* But the Catholiques doe comfort them ſelues with the woords of oure Sauioure foloweing in the ſame place: *Theſe things they vvill doe to yovv, becauſe they haue not knovvne my father nor me: but theſe things I haue ſpoken vnto yovv, that vvhen the houre ſhall come, ye may remembre them, for I haue ſpoken to yovv.* That ſayeing allſo of Saint paule they doe often recite for their cõfort. *God is faithfull, vvhiche vvill not ſuffer you to be tempted aboue that you maye, but euen vvith temptation he vvill make an encrea-*

Ioh. 16.

Io. 16.

2. Cor. 10

ſe, that ye may endure.

This encreaſſe of the faithfull, thus promiſed before hand as a recompenſe for patient ſufferance of perſecution, the Catholiques in England doe ſēſiblie feele to be paſſinge good: And thereupon yt falleth owte, that beſide the inward ſweteneſſe of the holie ghoſte, they are allſo not alitle animated and confirmed with this externall comfort and conſolation, whiles they vnderſtand and ſee with their eyes the number of right belieuyng Catholiques to be ſo maruailouſlye encrea ſed, ſyns the rigour of the perſecutors haith bene doubled and redoubled vpon them. For this is a manifeſt ſignification of gods loue, whereby he doeth aſſure and certifie vs that he will neuer forſake this oure cauſe, or rather I might ſay his own cauſe, yf we for oure parts doe fullfill and kepe the rules and precepts of humilitie, mekneſſe, longanimitie and patience. And withoute doubt yf in mynd and memorie we wolde runne ouer & vewe the troubles whiche Catholiques haue ſuffered allredye: or meaſure & eſteme by conie-cture the vexatiōs which may hang ouer their heads to be yet ſuffred: we ſhall

The increaſe of Catholiques in Englād.

finde, how yt can neyther be imputed to the power or habilitie of man, that hither to they haue ſuſteined the ſame: nor may be looked for that hereafter by mans power they may perſeuere ſtedfaſtlie to the ende. This muſt be begged and craued of God alone, and muſt by cõtinuall prayers be obteined of the father of lights, *from vvhome euerie beſt guyft and euerie perfect guyft* procedeth. Iac. 1.

Now, what puiſſance and valew of mynd think yow might ſuffice? what nobleneſſe of courage wer nedefull? what ſtrong and ſteadfaſt conſtancie do yow iudge requiſite to make mẽ hable to beare and endure thoſe vexations whiche before I haue reported? thoſe contumelies (I mean) and thoſe deſpites? thoſe rebukes and diſhonors? thoſe priſons, bolts and ſhakles? thoſe deformities and diſorders? thoſe loothſome and ill fauored ſights? thoſe ſtinking ſauours? thoſe putrifactions for want of good lodging? thoſe conſumptions, waiſtings and pinyngs away for lacke of naturall ſuſtinance? thoſe torments? thoſe deathes? And neuertheleſſe that ſame whiche before I haue ſayde, I muſt here eftſones repeate

and yow muſt kepe yt in memorie, for it is true, that I haue ſkant touched the hundreth part of thoſe afflictions whiche oure Catholiques dailie ſuſtein in priſon. But yet yf Catholiques might fynde ſuch fauour as they might be entreated and vſed in ſuche maner as theeues, manmurderers, parricides, and hainouſe offenders are vſed, or might be releued with their owne goods, or refreſhed with the benignitie and almes that other men wold beſtow of them: we ſhowld haue no cauſe to grudge, and we might well think that we were not hardlie delte withall. For I know there will be fownd in England many, aſwell of honeſt calling, as of the degrees of wooſhipp and honor, whiche willinglie woolde be content to ſell away all their goods, lands and poſſeſſiõs, and to yelde them ſelues to become ſeruants to the afflicted Catholiques, rather than the ſame Catholiques ſhould ſuffer ſo vnſemelie and diſhonorable miſchiefes and inconueniences of hungre, famine, pouertie and want of neceſſaries as they doe dailie ſuffer and endure: but it will not be allowed nor permitted.

Yet I wold not yow ſhould take me

other wiſe than I meā. I ſpeake not of thoſe principall perſones of honor or woorſhipp, whiche are in priſon for religion: who (I deny not) haue libertie to vſe their ovvn goods. But I ſpeake of the great multitude of moſt miſerable poore captiues, and ſpeciallie of prieſts, vvho at this daye are kept ſo ſtraitlie, as no man hathe acceſſe vnto them: and vvho ſo euer deſireth acceſſe, he is called in ſuſpition: and except he can purge hym ſelfe, he is apprehended by and by. So Maiſter hanſe of late, vvhen he deſired to ſpeak vvith ſome priſoners (bicauſe he had almes to delyuer to them) vvas attached as ſuſpected for religion, and in ſhort ſpace after hanged on the galovves. In like ſort many other, for the ſame cauſe, haue bene arreaſted vpon ſuſpitiō, and clapt in priſon. And by theſe means oure aduerſaries do terrefie Catholiques, that none ſhould dare to bring any almes for priſoners.

And it is no leſſe perill to the geuers than to the bringars, yf the matter be once knowne: But it hapneth to be knowne manie wayes: and oure aduerſaries, to get the knowleige thereof, doe oftentimes putt prieſts to the racke, or other tortu-

res, and examin thē who they are whiche haue geuen them almes? and who hathe beſtowed vpon thē other woorks of pietie? And yf anie by force of torment ſhould confeſſe anie ſuch thing (whiche to this day, by gods help, none hathe done:) then wolde oure aduerſarie thereupō two maner of wayes anoye vs. Firſt, he wold vtterlie diſcredit the mā, as a traitor to his own frinds: then wold he ſo afflict the geuer of almes, as for drede of puniſhement he wold driue away others from exerciſe of like works of pietie.

M. Iohnſō M. Briant an others racked for the ſame cauſe, all moſte to deathe.

Now, ſithe oure aduerſaries by this cunnyng deuiſe haue brought this to paſſe, that none dare geue almes, nor anye dare carie to a priſon the almes whiche is geuen: yt muſt medes hereupō folow (as plainlie with oure eyes we ſee haith followed) that oure Catholiques in priſon through penurie, nedyneſſe, and want of neceſſaries muſt languiſh & weare away, and at the laſt for verie pinyng hungar & nakedneſſe pitifullie periſhe in priſon I ſuppoſe yow haue heard of a certein nūber of perſones latelie extinct and dead in priſon at york: I will not take vpon me to avouche or ſuſpect more hardlie the-

reof, than as I haue ſayd: albeit there be ſome whiche do ſuſpect ſomewhat becauſe that preſident there beareth ſuche mortall and inconſiderate hatred againſt vs, as heſemeth to couet nothing in the world ſo much as oure vtter ruine & deſtruction. God be gratiouſe to hym, geue hym a better mynde, and ſend hym a mileder ſpirit toward miſerable captiues, that he hym ſelfe allſo, once at the length when the tyme will come, may for hym ſelfe obtain mercie at the hands of the generall and common Lorde and Iudge of vs all.

Erle of Huntingdon.

Yf I wolde recite the bitter affliction and inhumanitie which Catholiques in that priſon at york the yeres by paſt haue felt and ſuffred, or at this tyme do fele and ſuffer more than euer before: I ſhould neuer make ende. But by this one we may coniecture of the reſt. A certein miniſter competenlie learned, whiche had ſtode a great while on our aduerſaries ſide, and had verie earneſtlie to the vttermoſte of his power defended the ſame: came at the length to ſuch intelligence by reading of the holie fathers, as he dyd ſee verie clearlie that his companions had no truthe to

M. Bell.

leane

leane vnto, but that all was on oure ſide, and that, with out all doubt. The zealouſe yong man could not ſtopp the conceiued light of truthe, nor ſuppreſſe the flame thereof burning with in his breſt. VVhen this was knowne abroad to the worlde oure aduerſaries apprehend the man, they ſeke by threatninges to putt him in feare: But he for all that is not terryfied: they ſett vpon hym vvith arguments, but he was to hard for thē: they vvold vvynne hym vvith faier vvoords, but he is not allured. VVhat then? they thruſt hym into priſon, they handle hym ſharplie: yet is he nothing relented. At the laſt they hang hym vpvvard in ſuche maner, as his feet being put in a payre of high ſtocks, he lay vvith his ſhoulders onlie vpō the floore, and that vvithoute either bedding or any thing to leane vpō other than the bare floore, the ſpace of very many daies together, ſauyng that they ſhewed hym ſuche fauour onlie, as at certein times thei eaſed him ſome vvhat, for his bodilie nedes. VVhat can be more cruell than this?

I omit here the rigours which are vſed againſt women there impriſoned for religion, to whom ouer and beſydes the

vexations that are incident to prisons: this further greefe is added, that albeit their husbands do yelde, and are conformable (as they terme it) to oure aduersaries: yet are they all punished, except they will eyther compell their wiues to doe as they them selues doe, or elles will take away from them their necessarie foode & sustinance. VVhat then shall these miserable afflicted vvomen do, when they can not be permitted to haue the necessarie releefe of lyfe, no not at their husbãds hãds? must they not perish through the inconueniẽces of penurie and nedyenesse? and yet oure gospellers are not moued with any compassion or pitie for all these.

And as to other prisons vvhiche are in London, I coulde reporte to yovv many lamentable cases asvvell of suche as late vvere extinct therein, as of them vvhiche yet liue there in miserie, but that I feare lest my complainte vvold be an occasion of more greuouse affliction yet this is moste certein, that many haue endured verie greate extremities through penury, and yet dailie looke for more greuous vexation, yf that moste seuere

lavv touching going to churches be put in execution. For it vvill ſo vtterlie begger exhauſte and oppreſſe Catholiques: as they ſhall not be able to releiue either thē ſelues or their families, and muche leſſe to ſuccoure others that are afflicted. And therevpon the ſtate and conditions of Catholiques in England ſemeth likely to fall in to extreme calamities, and inconueniences, neuer heard of before with chriſtian ears, in ſuch wiſe, as Innocents ſhall be ſpoyled of their own goods, yea and pine away periſh and be conſumed with famine: and all, for their conſcience onlie, towching the faith and religion of their aunceters. Before mēcioned.

But when I beholde & earneſlie looke into that paſſing excellent, ſingular and in dede princelie nobleneſſe of hart, with the exceding great clemency and milde diſpoſition whiche nature hathe planted in oure Quene: I am hardlie induced to beleeue that her maieſtie will permit ſuch a ſtraite and extreme law to be putt in execution, to the vtter ruine of men afflicted with miſerie, to the ouerthrow of her owne ſubiects, to the diſturbance of her kingdome, and to driue all the whole

worlde beſides, in to a maſe with the wō-der thereof. Yet neuertheleſſe on the other ſyde, when I depelie conſider how her grace is incenſed againſt vs with the continuall clamours of oure aduerſaries, and by how ſubtile means and cunnyng ſhifts, dailie incited and ſtirred vp to oure perſecution and deſtruction, whiles there is not one in the waye eyther to excuſe or defend vs, or yet in oure behalfe, by waye of hūble ſute, to procure ſome cō-paſſion for oure afflictions: then I ſee yt to be poſſible, that not onely theſe extremities, but greater alſo, and farre harder extremities may be permitted againſt vs.

The concluſion.

Nowe therfore (to conclude all in one woord) two things onlie remain for vs to doe in theſe ſtraite diſtreſſes wherein we ſtand. One, that with feruent vowes, and deuoute prayers we humblie call and crie vpon oure Lorde and Sauioure Chriſt, to mollifye the harts of oure perſecutors. The other, that we remaine in a ſteadfaſt ſure and reſolute minde to ſuffer, & beare for his ſake, what ſoeuer happeneth to vs, referring all the reſt to his moſte holie prouidence, vvith this moſte certein perſuaſiō, truſt & beleefe, that yf we ſtād

faſt in this mynde, and laye oure ſelues whollie vnder his cuſtodie and protectiō, he will directe vs the ſafeſt waye into the hauen of oure ſaluation.

And yf we perſiſt firmly in this mynd and purpoſe, yf we putt on this armoure of hope, faithe, and feruent charitie, with the contempt of all mortall and wordlie things: yf we be (I ſaye) once faſt planted and depely rooted in this moſte firm and vnmouable rock, which is oure Chriſte crucified: VVe ſhall be able with greate eaſe, and withoute trouble to endure, and abyde what rigoure or crueltie ſo euer oure aduerſaries ſhall practiſe againſt vs. For we ſhall peaceably enioye the paſſing greate ſecuritie & quietneſſe of that man, whome oure Sauioure in the goſpell cō- Matth. 7.
mendeth as a right wyſe man: *vvhich buyl-ded his hovvſe vpon the rocke, and the raine dyd fall, and the floodes came, and the vvinds dyd blovv, and ruſhed againſt that hovvſe, and yt fell not, for yt vvas buyded vpon a rocke:* yea we ſhall ſenſibly feele in oure harts, and profeſſe by mouth, as Saint Paule did, that moſte holy and moſte valiāt capitain of oure religion, and champion of Chriſte oure Sauioure: *VV ho ſhall ſeparate vs from* Rom 8.

the loue of Christe? shall tribulation? shall aduersitie? shall nakednesse? shall perill? shall persecution? shall the swoorde? As who should say none of these: for by and by he expowndeth hym selfe: *Neyther deathe, nor lyfe, nor angells, nor principalitie, nor powers, nor things present, nor things to come, nor strengthe, nor highenesse, nor depenesse, nor other creature can separat vs from the loue of God, whiche is in Christ Iesus, oure lorde.*

O passing noble sayeing, and woorthye to procede frō so greate an Apostle as Saint Paule was. What can be spoken or imagined more couragiouse? What can be thought in mans mynde with more assured trust and confidēce? This therfore must be depelie cōsidered of vs who are persecuted for the same cause for whiche he was persecuted: this must we imitate, whiche wrestle in the same barriars where he wrestled, and contend for the same game for which he contended: which hope for the same garland whiche he hoped for, and expect the same recompenser whiche he expected. Hither must all oure cogitations and studies tende: hither must oure forces and powers be applied all together: that in all troubles

and aduerſities, we retein faſt this ſure hope and confidence, whereof, in dede, ſo exceding greate fortitude will ſpring: & in all diſtreſſes (be they neuer ſo greuouſe, hard & doubtfull) ſuche paſſing good comfort will ariſe and grow: as may ſuffiſe to bring vs through *by fyre and vvater into the refrigerie* (as the prophet ſaith) & that is, by the painfull troubles and calamities of this worlde, in to the euerlaſting reſt, glorie, and felicitie of God and all Saints. Amen. Pſalm. 65.

AN ADMONITION SENT BY GERARD TO THE READER touching the former epistle.

When I imparted vvith some of my familiars this epistle, vvhich vvas sent vnto me from a frynd ouer the Alpes: vpō their earnest requesi, and certein kinde of deuoute importunitie, I vvas conter to let it passe further into the hands of some noble and principall persones by vvhose persuasion, or rather commaundement it vvas put in printe. For I thought it to be muche auailable to the common estate of Christendome, that this so notable a persecution of Catholiques in England should be not onlie communicated to the knovvleige of this present age, but put ouer allso to the mynde and memorie of oure posteritie. For it hathe matter enough to sturre vp them novv liuing to compassion and pitie, and to instruct them that are to come, of vvhat thigs they ought to take hede & bevvare. But of one thing I vvoolde aduertise the reader (as my freēde in other letters hath aduertised me) that among many matters not mētioned in the other parts of his Epistle this one in the rehearsall of lavves he hathe vvillinglie omitted: that is, hovv by many statuts, and proclamations such order is taken in England, as no Catholique, either by exile, or by forsaking of his countrie,

can eſcape, or vvithdravv hym ſelfe from thoſe paines or perſecutions vvhiche folovv hym for religiō For it is prouided (to this effect) that no Catholique may goe forth of the realm, vvithout leaue and licence firſt obteined: And that yf anie do go forth vvithoute licence: he ſhall forfait all his poſſeſſions during his life: yea and further, that none before his departure forth of the realme may geue avvay his poſſeſſions, no not to his vvyfe, childeren or fryends: For yf he doe: it ſhall be taken as done of couen to defraude the quene of her forfaictures. And as for ſuch forfaitures, they ſhall eaſilie be recouered by information of couen. But this ſtatute of fugitiues (for ſo it is called) is ſo ſtrictlye and ſeuerelie obſerued againſt Catholiques, as none vvithin the realm, dare by anie vvay or mean help, ſuccoure, or releeue eyther father, mother, huſband, bretheren, or children, vvhich are Catholiques, and vvithoute licēce abyding oute of England. And as for this licence to be abſent oute of the realme, as it is hardlie obteined for others: ſo is it neuer or ſeldome, and vvith verie muche difficultie graunted to Catholiques. Yea further, (vvhiche is more ſeuere) all thoſe parents (vvhoſe childeren are abyding in theſe parts, or elſe vvhere oute of England, for ſtudie ſake, are compelled to enter in bond, vvith good aſſurance, eyther to dravve their childēren home again by and by vvithoute taryng, or to depriue them vtterlie of all exhibition and releeſe. All vvhiche things do tende to this ende, that no part nor portion of anie re-

leefe or comfort, be it neuer ſo litle, might frelye come to the Engliſh Catholiques, either at home or abroad. And theſe be the matters vvhereof I thought good to admoniſh yovv, becauſe they are not ſpokē of in the epiſtle. There remaineth novv no more but that all true Chriſtians vvold thorovvlie vevve and cōſider the great diſtreſſes of their bretheren & of their ovvne intrailes, and vvith moſte feruent prayers, for the common bond ſake of Charitie, vvhiche paſſeth thorovvgh the vvhole corps of Chriſtendome, to commend their caſe to the common lorde ouer all.

THE COPIE OF A LETTER SENT, *frome a prieſt, being priſoner in the Towver of London, to the fathers of the Societie of Ieſus in England.*

To the denoute reader.

ALthoughe it be true, that Catholiques impriſoned in the tower of london, are kept ſo ſtraitlye, and vncourteouſlie in warde: as neyther friends maye haue acceſſe vnto them, nor they permitted eyther to haue company or to ſpeake with other men, and muche leſſe to haue books, paper, or penne and ynke: Yet during the late diſputatiō there with father Campian the priſoner, ſome of them whiche were entred in to heare the diſputations, finding oportunitie, ſtepped a ſyde vnto the holes of ſome ſecluſed prieſts, to viſit and ſalute thoſe ſeruants of Chriſte: by whiche means, as by gods holie prouidence, ſome thinges were vnder ſtoode and knowne, touching their ſtate and paſſing greate comfort, where whith God of his goodneſſe doeth refreſhe and recreate them, in the myddes

of their extreme troubles and distresses. And among other things, this epistle followeing, written in haste, (euen foorth of the mouth dowtlesse, as it semeth, of the holy ghoosste) by a good preist, which had bene miserablie tormented, and sundrie times racked, came to my hands frome the reuerend fathers of the Societie of Iesus, to whome it was sent. And here I thought good to place yt woord by woord taken oute of the Authors owne handwriting, that all mortall men may vnderstand gods hand not to be abbriged, but that aswell now, as in old time, he aydeth his confessors in their necessities, and assisteth them with in those dark and close prisons.

Esa. 56.

TO THE REVEREND FATTERS of the Societie of Ieſus.

AS often as euer I conſider vvith my ſelfe (reuerend fathers) hovvfer-uentlie, and by hovv many vvayes and meanes allmighty God ſeekeeth our ſaluation, deſireth oure loue, vvitneth to poſſeſſe oure hart, and to raigne vvith in vs: euē ſo many tymes, am I aſhamed & abaſhed, that neyther benefits do moue vs, nor revvardes allure vs, nor terror of Gods Iudgement dothe prouoque vs miſerable men, to ſerue and obey hym vvith all force and indeuour, yea and moſt freelie to preſent our bodies as a liuing ſacrifice, and perfect offering to his diuine maieſtie. For beſide thoſe his paſſing greate benefits of creation, redemption, preſeruation, iuſtification, and expected glorification: beſide theſe (I ſay) and infinite other his benefits, beſtovved vpon vs: he exhorteth vs vvith moſte ſvvete vvoords, to haſte apace tovvards hym. I loue them (ſayth he) vvhiche loue me: & he vvhiche earlie in the morning vvaketh to me, ſhall fynde me: bleſſed is the man vvhiche heareth me, vvatcheth at my gates dailie, and attēdeth at the poſtes of my doore: he vvhiche fyndeth me, ſhall fynde lyfe, and obtein ſaluation at the hands of his lorde.

Novv, vvhere he is to be ſought, he hym ſelfe teacheth vs by theſe vvoords: vvhere ſo euer tvvo or three are gathered togetherin my name (ſaith he) here am I in the myddes of thē.

VVe muſt then think Chriſte to be trulie in that place, vvhere many being faſt ioyned in loue and charitie, do aſſemble to gether to this ende that they may honor God, ſerue god onlie, kepe his commaundements, and enlarge his moſte glorioufe kyngdome. VVho ſo euer heareth hym, ſhall learne truthe and ſhall not vvalk, in darkneſſe and in blyndnes of errors, but ſhall goe ſafe and ſure to the fountains of vvaters.

In ſuch ſacred congregations, dedicated to god, lyeth the right vvay to heauen: avvay not planted aboute vvith breers and brembles, not haunted of levved liuers, but cõtinuallie trodden vvith the feete of deuout people, A vvaye not abounding in vain delites, nor in faire flattering enticemẽts: Avvaye not adourned vvith the fading flovvers of this vvicked vvorlde, but fenced and fortified vvith moſte holie lavves and rules, that the ſimple and ignorant can not erre therein, nor anie other go a ſtray oute of that vvay: except ſuche as vtterlie neglect their ovvne ſaluatiõ. Here things are aptlie diſpoſed in number, vveight, and meaſure, in ſo much as it may vvell be ſayd, that true vviſdome in dede dvvelleth here, by vvhoſe meãs all things are ſett in good order meruailouſlie. Here is vſed and exerciſed a certein heauenlie reformation of brethren, a ſvvete correction and amẽdment of frovvard affectiõs vvith a vvonderfull procurement and inuitation to mutuall loue and charitie.

For theſe or ſuch like reſpects, I had determined vvith my ſelfe novv tvvo yeres agoe to entre in to this kinde of lyfe, yf god ſo vvold: &

I had ſome ſpeche vvith a learned and deuoute man, then my Ghoſtlie father to this effect: vvhether there vvere any hope, that the fathers of the ſocietie vvold receiue me vnder their holie rule and obedience, yf I ſhovvlde vpon reaſonable cauſe returne forth of my naturall countrie againe, for then I vvas in the parts beyond the ſeas: his opinion vvas cleare that I had no nede at all to doubt thereof. Hereupon my hope encreaſed, my courage vvas augmented, and in theſe tvvo yeres, vvhiles I haue bene in England, I haue oftentymes renevved this purpoſe. But vpon hope and truſt that my trauaile and induſtrie here, in the haruеſt of oure Lorde, is not altogether vnprofitable, I haue differred the execution of my ſayd purpoſe. Yet novv, ſeeth I am by the appointemēt of god depriued of libertie, ſo as I can not any longer employe my ſelfe in this profitable exerciſe: my deſire is eſtſones reuiued, my ſpirit vvaxeth feruent hote, and at the laſt I haue made a vovv and promiſe to god, not raſhlie (as I hope) but in the feare of god, not to anie other ende, than that I might therby more deuoutlie, and more acceptablie ſerue god, to my more certain ſaluation, & to a more glorioufe triumphe ouer my ghooſtlie enemye. I haue made a vovvt (I ſay) that vhen ſo euer it ſhall pleaſe god to deliuer me (ſo that once at the length yt like hym) I vvill vvith in one yere then next folovving, aſſigne my ſelfe vvholie to the fathers of the ſocietie, and that (Yf god inſpire their harts to admit me:) I vvill gladlie, and vvith exceding great ioye thorovvlie, and

thorovvlie, from the bottom of my hart geue vp and ſurrender all my vvill to the ſeruice of god, and in all obedience vnder them.

This vovve vvas to me a paſſing great ioye, and conſolation, in the myddes of all my diſtreſſes, and tribulations. And therfore, vvith greater hope to obtein fortitude and patiẽce, I drevv neare to the throne of his diuine maieſtie, vvith the aſſiſtance of the bleſſed and perpetuall virgin Marie, and of all Saincts. And I hope verilie this came of God, for I dyd it euen in the tyme of prayer, vvhen me thought, my mynde vvas ſetled vpon heauenlie things. For thus it vvas.

The ſame day that I vvas firſt tourmented on the rack, before I came to the place, geuing my mynd to prayer, and commending my ſelfe and all myne to oure Lorde. I vvas repleniſhed, and filled vp vvith a kinde of ſupernaturall ſvveteneſſe of Spirit. And euen vvhile I vvas callyng vpon the moſte holie name of Ieſus, and vpon the bleſſed virgin Marie (for I vvas in ſayeing the Roſarie): my mynd vvas cheerefully diſpoſed, vvell comforted, and readilie prepared, and bent to ſuffer, and endure thoſe torments, vvhich euen then I moſte certeinlie looked for. At the length my former purpoſe came in to my mynde, and there vvith all a thought coincidentlie fell vpon me to ratifie that novv by vovve, vvhich before I had determined. VVhan I had ended my prayers: I reuolued theſe things in my mynde depelie: and vvith reaſon (as vvell as I could) I dyd debate: and diſcuſſe them thorovvlie: I iudged it god,

and

and expedient for me: I accompliſhed my deſire: I put forth my vovv and promiſe freelie, and boldlie, vvith the condition a fore ſayde.

VVhich acte, (me thinketh) god hym ſelf did approue and allovv by and by. For in all my afflictions and tourments, he of his infinite goodneſſe, mercifully and tenderlie, did ſtand by and aſſiſte me, cõforting me in my trouble and neceſſitie. Delinering my ſoule from vvicked lipps, from the deceitfull tongue, and from the roring lyons, then readie gaping for their pray.

VVhether this that Ivvill ſay, be miraculous or no: God he knovveth: but true it is, & thereof my cõſcience is a vvitneſſe before God. And this I ſay: that in the end of the torture though my hands & feete vvere violently ſtretched & racked, and my aduerſaries fullfilled their vvicked luſt, in practiſynge their cruell tyranny vpõ my body, yet notvvitſtanding I vvas vvith ovvt ſenſe and feling vvell nigh of all greefe, & payne: and not ſo onlie, but as it vvere comforted, eaſed and refreſhed by the greeues of the torture by paſt, I cõtinued ſtill vvith perfect & preſẽt ſenſes, in quietneſſes of hart, & trãquilitie of mynd. VVhich thing vvhen the commiſſioners dyd ſee, they departed, aud in goeing foorth of the doore, they gaue order to rack me againe the next day folovveing, after the ſame ſorte. Novv vvhen I hearde them ſay ſo: It gaue me in my mynd by and by. and I dyd verelie beleue & truſt, that vvith the help of god, I ſhould be able to beare & ſuffer it patientlie. In the mean tyme (as vvell as I could) I dyd muſe and meditate vpon the moſte bitter paſſion

of oure Sauio ure,and hovv full of innumerable paines it v vas.And vvhiles I vvas thus occupied:me thought,that my left hād vvas vvounded in the palme,and that I felt the blood runne out : but in verydede, there vvas no ſuch thīng,nor any other payne than that, dyd then greeue my hand.

Novv then,that my ſute and requeſt may be vvell knovvne vnto yovv:for ſo muche as I am oute of hope,in ſhort time to recouer & enioye my former libertie, ſo as I might perſonalie ſpeake vnto yovv, And vvhether happilie I ſhall once at lengthe ſpeake vnto yovv in this vvorld, no mortall man doeth knovv : In the meane ſeaſon I humblie ſubmitt my ſelfe vnto yovv,& (ſuppliātlie kneeling) I beſeche yovv, to doe,and diſpoſe for me, and of me, as ſhall ſeme good to youre vviſdoms And vvith an hūble mynd moſte hartilie I craue, that(yf it may be in my abſens)it vvold pleaſe yovv to admit me into your Societie,& to regeſter and inrole me among yovv : that ſo, vvith humble men I may hāue a ſenſe and feling of humilitie, vvith deuoute men I may ſounde out a lovvde, the lauds and prayſes of God,and continually render thanks to hym,for his benefits : and then after,being ayded by the prayers of many,I may rūne more ſafelie to the marke vvhich I ſhoote at,and vvith oute pērill attaine to the price that is promiſed.

And I am not ignorant that the ſnares & vviles of oure aunciēt enemie are in finite:for he is the ſlye ſerpēt,vvhich lyeth in the ſhadovv,of vvoods,vvyndyng,vvhirling,& turning aboute

many vvayes: and vvith his vviles & ſubtil ſhifts, he attempteth meruailouſlie to delude & abuſe the ſoules of the ſimple, vvhich vvant a faithfull guyde: in ſo much, as it is not vvithoute cauſe, that vve are admoniſhed, to trie the ſpirits, yf they be of God. To yovv therfore, bicauſe you are ſpirituall, and accuſtomed to this kinde of conflict, I commend all this buſineſſe: beſeching yovv euen by the bovvelles of gods mercy that you vvold voucheſafe to direct me vvith your counſaile and vviſdome. And yf in youre ſight yt ſeme profitable, for more honor to God, more cõmoditie to his churche, and eternall ſaluation to my ſoule, that I be preferred to that Societie of the moſt holie name of Ieſus: then preſently before god, and in the court of my conſcience, I do promiſe obedience, to all and ſingular rectors, & gouernours eſtabliſhed all redie, or to be hereafter eſtabliſhed, and likevvyſe to all rules, or lavves receiued in this ſocietie, to the vttermoſte of my povver, and ſo farre as God doeth geue me grace: God is my vvitneſſe, and this my ovvn hand vvriting ſhalbe a teſtimonie hereof in the day of Iudgement As for the healthe of my bodye, yovv haue no cauſe o doubt for novv vvell nere I haue recouered my former ſtrengthe and hardneſſe, by gods help, & I vvax euery day ſtronger than other. Thus in all other things cõmending my ſelfe to youre prayers, I byd yovv farevvell in oure Lorde, carefullye expecting vvhat yovv thinke good to determin of me. Vale.

THE TRANSLATOR TO THE gentle reader.

SInce the printing of this epiſtle laſt rehearſed, I haue heard that the Author thereof vvas one Maiſter Briãt, vvho latelie ſuffered (as is ſayd) vvith Maiſter Campian, and Maiſter Shervvyn, three moſte bleſſed and fortunate men: vvhoſe happ hathe bene after ſo many torments and tortures ſuffred for gods cauſe, to ſeale vvith their innocent blood, the truthe, vvhiche they tanght vvith ſo much payn and daungers before. Novv Maiſter briãt hathe more than his deſire, being ioyned ĩ ſocietie vvith Ieſus hym ſelfe, to vvhoſe holie name he ſo muche coueted to dedicate his lyfe in this vvorlde, as appeareth by this his epiſtle. And I dovvbt not, but that it vvas a ſingular comfort vnto hym to ſuffer in the companie of good father Campian, ſo rare a man of that Societie, vvhereof he deſired ſo greatlie to be a member vvhiles he liued.

Hovv farr all treaſon, and other diſorder of lyfe, vvas from the harts, hands and vvoords of theſe Innocent men, and the reſt vvhich vvere condemned vvith them, all they can teſtifye vvhiche euer knevv them, or liued vvith them: for that their vvoords and exhortations, vvere allvvays to the cõtrarye, in deteſtation of all vice, and in commendation of vertuouſe lyfe, vvith contempt of the vvorld, and humbly ſuffring all troubles and perſecutions for Chriſte his ſake, adding alvvayes, that Catholiques muſt rather loue, & hartilie praye for their per-

ſecutors, than ſeeke any vvay to hurt them, or to reuenge theire ſelues vpon them, if it lay in their povver. This haue I hearde, and ſo haue thovvſands moo in Englād beſydes me, and no mā liuinge (I knovv) dyd euer heare from their movvthes the contrarie. Their lyues allſo vvere ſuche in all ſecret auſteritie of diſcipline to them ſelues: as he that had knovvne thē, vvolde litle beleeue, that they vvere men to attempt ſuche matters, as they vvere charged vvithall.

Yf theſe men had bene guiltie of ſuche horrible treaſons: they ſhould neuer haue bene ſo dallied vvithe all, firſt in diſputatiōs, and muche leſſe ſhould they haue had lyfe, libertie, and fauour offred them, for onelie yeelding to goe to churche, as maiſter Campian opēlie affirmed that they often had, and amongeſt many, named one of ſome accompt there preſent (as it vvas crediblie told me) vvhich had offered the ſame to hym vvith terrible threates, not onelie of deathe, but allſo of renting of his nayles from his fyngars vvith pynnes, yf he yeelded not thervnto.

Again, their ioyfull acceptation of Iudgement, and thankes geuing to God for the ſame, vvith their ſeuerall and moſte vehement proteſtation, there made at the barre, after their condemnation, doeth declare ſufficientlie the cleareneſſe of their cōſciēces. For then, and there, Maiſter Campian proteſted before God and his angells, heauen and earthe, the vvorld and that Iudgement Seate there preſent, vvhiche (as he trulie ſayde) vvas but a litle figure of the moſte dredefull Iudgemēt ſeat of God, before vvhich

he to his greate ioye expected ſhortlie to be preſented: he proteſted (I ſay vpon eternall perdition of his Soule, that he vvas moſte innocēt, guiltleneſſe, and vnvvitting of all and ſingular the matters in that inditement alleiged, and of euerie part and parcell thereof. Maiſter Shervvyn proteſted vvith like vehemencie, that yf euer his heade did imagin, or his hart cōceiued, or his tongue vttered, or his hand attēpted, any thing againſt his ſoueraigne ladie Quene Elizabeth, or againſt any of her honorable Councell, or againſt the common vvealthe, or realme of England: he renounced there his portion in heauen, and deſired God, as a iuſt Iudge to dāne hym bothe in bodie and ſovvle to the eternall darkneſſe and torments of hell fire. And vvhen he had done, he cried oute: O happie and bleſſed day that euer he vvas borne. The like dyd the reſt, vvhich vvere condemned vvith hym, forgeuing openlie their falſe accuſars there preſent, and prayeing to God for them.

Novv lett anie man ſhevv to me, that euer traitour dyed ſo, or that a guiltie conſcience, dothe yelde ſuche cōfidence, vvhen they knevv novv that there vvas no vvaye vvith them but deathe.

VVell, God be bleſſed for them: and ſurelie his holye name hathe bene greatlie glorifyed by them.

VVhat ſtraunge torments and other extremyties they haue ſuffred before they came to die, he alone knovveth, and vve heare onlie of ſome part thereof, for vve ſee they vvere not men to complain of euery thing done to them,

but vvere content to put it vp in ſecret, vvith hope to receiue theire revvarde at his hand.

Yet yf vve had not heard of their ſeuerall & often rackings: maiſter Campian his cõming to the barre vvith his handes folden in lynnen clothe, and vvith that febleneſſe, as he vvas neyther able to pluck of his ovvne mytton of freeſe nor lyft a cupp of drink to his mouthe vvithoute helpe, may vvell ſhevv hovv he had bene handled. Oure lorde ſhevv his tourmentours more mercie at the day of his Iudgement, than they haue ſhevved hym. Hovv mans nature had bene able to beare ovvte ſo great rigour & extremities, as they haue paſſed, (except Gods holie grace had bene plẽtifull vnto them) I doe not ſee. And that oure lorde dyd concurr vvith extraordinarie comfort, in their torments, it may appeare in this epiſtle goinge before of Maiſter Briant: vvhom Maiſter Norton the Rackemaiſter (yf he be not miſreported) vaunted in the court to haue pulled one good foote longer than euer God made hym and yet in the myddes of all he ſemed to care nothing, and therfore ovvte of dovvbt (ſayth he) he had a deuill vvithein hym. But vvhether it be a more propertie to the deuil to ſuffer patiently, or to torment other men mercyleſſie, maiſter Briant and maiſter Norton ſhall diſpute the matter one day. vvhen deuills ſhall be at hand to beare vvitneſſe, and the Iudge bothe of deuills, and deueliſh men, ſhall be at hand to geue ſentence. In the meane ſpace I beſeche God to accept the Innocent bloode of his vertuouſe preeſts, for ſome part of pacifi-

cation of his vvrathe tovvards vs, and tovvards oure perſecutors, that they hauing the miſte of errour taken from their eyes, may ſee the truthe of Chriſts Catholique religion, for profeſſing vvhereof, they afflict vs ſo greuouſlie as he ſeeth, to vvhoſe eyes al iniuries do lye open, and to vvhoſe onelye Iudgement, vve leaue oure cauſe and doeings to be tryed and diſcerned, vvhen it ſhall ſeme moſte conuenient to his diuine maieſtie. Amen.

FINIS.